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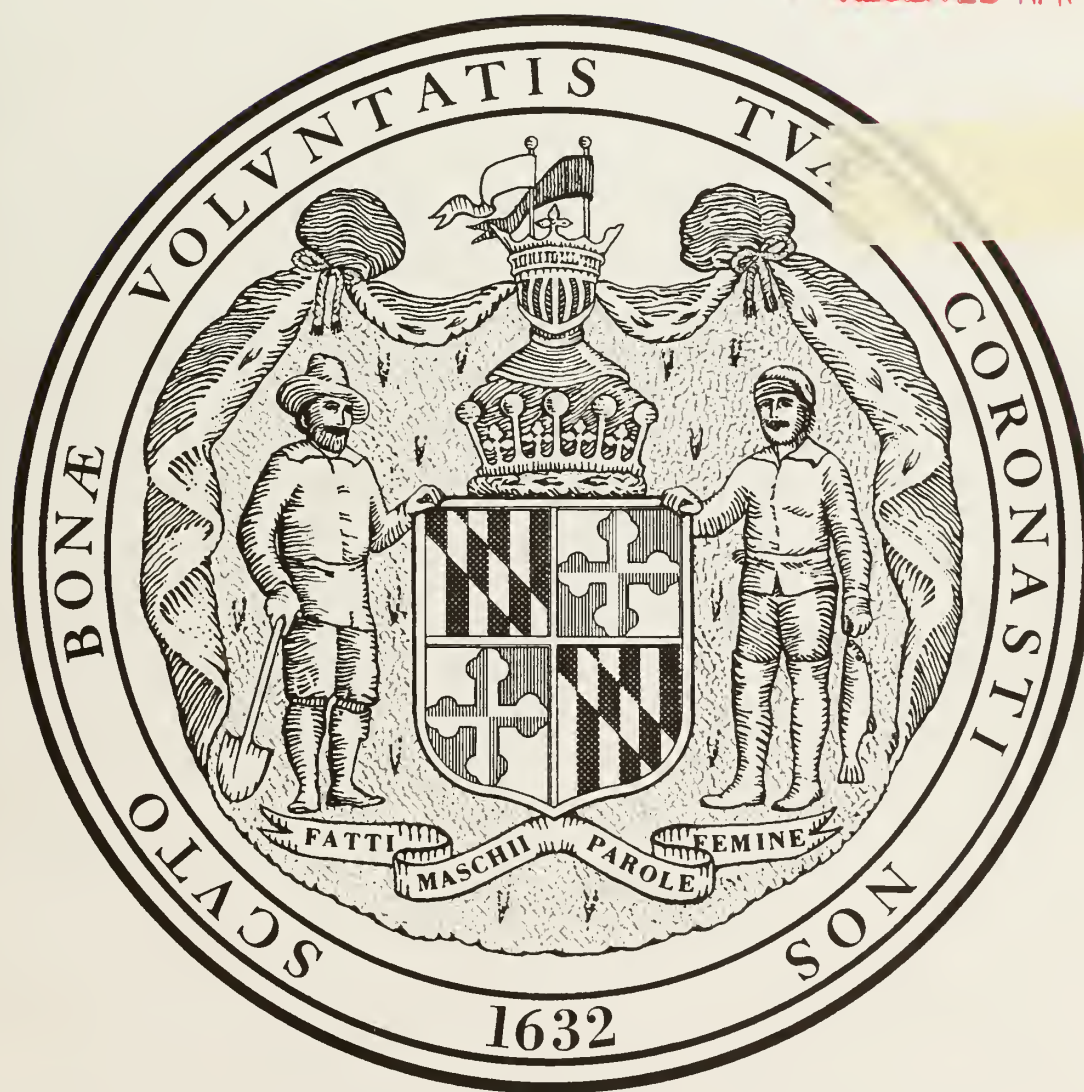
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HUMANITIES

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Maryland — The Last Thousand Years

To Our Readers

Well, it seemed only natural that the Maryland Humanities Council should devote an issue of its magazine to the last millennium. After all, it is our job to explore the history and culture that makes Maryland what it is today. And we are historians, so we know the tried and true methods: examine change over time and compare and contrast the major themes and events. At first it seems obvious. We know that over the past 1,000 years, the people who inhabited this land we call Maryland went from hunter-gatherers to farmers to urban industrial laborers to technological and service workers. We know that while they lost some self-sufficiency, they also gained certain freedoms.

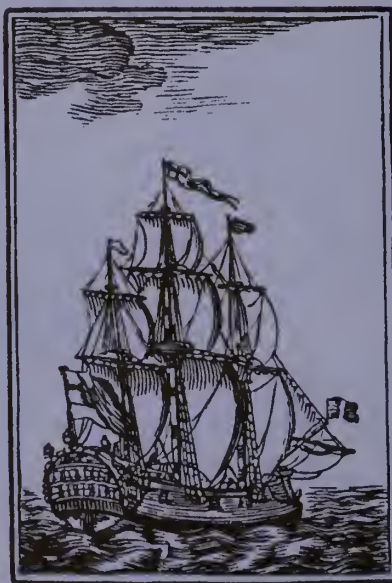
But the story is a little more complicated than that when we are dealing with 1,000 years of human contributions to our contemporary society. How do we remove ourselves from our modern frames of political, social, and economic reference to understand the people who populated this land for 1,000 years—or even 200 years—before us? Can we understand that Maryland's population was not fixed into divisions of black and white and native, but fluid and multiple? Can we step out of this time and space to see that our individual perceptions of race and identity and who contributed to Maryland society are cultural constructs of our present day? Will we miss the depth of our past because of our constricted view from the present?

Should we consider the indigenous people who were here before the English and Africans began to arrive in this place they called Maryland? Of course, they were here first. The artificial political divisions of the land at that time were theirs, not ours. And since we cannot date exactly when changes in the native population occurred, should we deal with what we know about this population before this millennium began? Well, perhaps so. These questions account for the awkwardly balanced time frames of the articles you will read in this issue.

We have asked some Maryland scholars to help transport us to the past. Dennis Curry deals with about 10,000 years of human existence before it was recorded for our region of this planet. Lois Green Carr writes of the seventeenth century and the changes that came with the arrival of the European and African immigrants. Jean Russo continues that examination as Maryland changes from province to state. Ric Cottom explores the nineteenth century and the impact of the war of state against state. And Bob Brugger takes a look at the century we have just left behind. We thank each of them.

We also want to thank Julia King, Edward Chaney, and Iris Carter Ford for the clarity of their vision.

Barbara Wells Sarudy
Executive Director



Cover: Seal of the State of Maryland

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Maryland HUMANITIES

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On the Brink of Contact

Native Maryland, 1000–1600

by Dennis C. Curry

This millennium threatens to be the *last* millennium to retain remnants of the earliest human culture in Maryland. The long, complex story of humans here began over ten millennia ago. Native tribal groups, with established societies and cultures, did not meet the first arriving Europeans until the early 1600s.

Maryland's first human inhabitants, called "Paleoindians" by archaeologists, arrived at the end of the last glacial period, probably around 9000 BC. The glacial environment had changed from its chilling cool temperatures with mastodons and mammoths roaming over vast grasslands to a warmer post-glacial setting of forests inhabited by smaller mammals including elk, moose, deer, and possibly caribou. The Paleoindians were hunter-gatherers organized into regional semi-nomadic bands. These first settlers made their homes around local sources of high quality cherts and jaspers, the raw materials used for making stone tools. They ate what they gleaned from hunting, fishing, and gathering seasonal resources such as nuts and tubers.

During the vast Archaic period, from around 8000 to 1000 BC, these early humans gradually adapted to continuing environmental changes. They invented the spearthrower as smaller, more solitary animals such as deer began to dominate the region. The retreat of northern glaciers and the resulting meltwaters began the transformation of the lower Susquehanna River into the resource-rich estuary we know today as the Chesapeake Bay. The increased variety and numbers of



"The aged man in his wynter garment." From John White's "Pictures of Sundry Things..." Courtesy of the British Library.

available food resources allowed their settlements to become more sedentary, and social systems—still centered around bands—operated in more well-defined territories and increased in complexity.

The beginnings of the Woodland period about 1000 BC saw sweeping changes across all aspects of this evolving society. As Native Americans settled into more sedentary hamlets, they developed ceramics and began to farm.

Some two thousand years later, around 1000 AD, Native American cultural development in Maryland reached a threshold. In archaeological terms, this was the turning point at which the Middle Woodland period with its hunter-gatherer/early horticulturalist groups living in scattered hamlets evolved into groups of agriculturalists consolidating into tribal units and living in aggregated villages.

Our knowledge of Maryland's Middle Woodland period prior to 1000 is primarily represented by the "Selby Bay Complex" in the Coastal Plain and centered in the Patuxent drainage. In western Maryland, much less is known of this period. The few archaeological sites found seem to indicate distant and outside cultural influences at work—from the Pennsylvania Somerset Plateau to the north, from West Virginia to the southwest, and from the Clemson Island region of the lower Susquehanna to the northeast. The intervening eastern Blue Ridge and Piedmont regions appear to have been largely uninhabited and may have served as a buffer area between the western Native American groups and the coastal Selby Bay groups during this period.

Early inhabitants of the Selby Bay Complex are noted for their artifacts made from exotic lithic materials (blue rhyolite, purple argillite, brown and green jaspers), shell-tempered "Mockley" ceramics, lanceolate and stemmed projectile points (referred to as the Selby Bay type), large cache blades, 3/4-grooved axes, and two-hole elliptical gorgets. The early inhabitants of this period developed extensive

*Indians around a fire. From John White's
"Pictures of Sundry Things. . . ." White
accompanied Sir Walter Raleigh's
expedition to "Virginia."
Courtesy of the British Library.*

procurement and storage/distribution networks. This involved both trade and exchange as well as direct procurement. For instance, argillites from New Jersey may have been obtained through long-distance trade and exchange systems. They also established a direct system for extracting and distributing rhyolite from the Catoctin Mountain region of Maryland. This process involved people travelling from the Patuxent area to the Catoctin area, a distance of 70 miles or more. To make this system work, they developed a series of specialized sites: quarries for the actual extraction of rhyolite; nearby workshops for transforming raw blocks of material into transportable, useful forms called blanks; caches for temporary storage of these blanks; and rock-shelters for temporary campsites.

During this time, people still needed to hunt and gather their food. Hunters were now using the newly introduced (around 800) bow and arrow. In and around the Patuxent region, archaeologists have defined two types of sites related to Middle Woodland subsistence. The first includes widespread resource procurement camps found in strategic settings where resources could easily be exploited, especially seasonal ones such as fish, nuts, or large stands of wild rice. After gathering resources, the people took their food to centralized base camps, detected archaeologically by the presence of large storage pit features. The range of resources that archaeologists have recovered from these storage features illustrates the breadth of this food procurement system: oysters (from sources 30 miles away), freshwater and marine



clams, deer, beaver, turkey, turtle, sturgeon, acorn, hickory, and walnut. From these base camps/storage sites, leaders would redistribute resources as needed, probably to a series of local hamlets. The intensive exploitation and/or horticulture of native plants was clearly a component of the Selby Bay Complex's diverse subsistence base.

The Late Woodland period, beginning in 1000, marked a point in Maryland prehistory when all facets of native society—settlement, subsistence, and political structure—began to change. Perhaps the most influential change was that Native tribes shifted from hunting and gathering to an agriculturally-oriented subsistence. Hunting certainly continued throughout the Late Woodland period, but their increasing reliance on agriculture is vividly reflected in the archaeological record.

Corn and beans first appear at sites dating to around 1000 or slightly earlier. In western Maryland, these crops were probably introduced by Monogahela groups from nearby Pennsylvania. In the Monocacy River valley, the appearance of corn, beans, and squash is coincident with the immigration of northern agricultural peoples (such as Owasco from New York) into the region. Eventually corn agriculture reached the Coastal Plain areas of the Potomac and Patuxent, and throughout the region settlement patterns shifted to the major floodplains as the need for arable land increased. By around 1400, most Native Marylanders became reliant on agriculture throughout Maryland, with the exception of the Eastern Shore. Here, direct evidence of the use of crops is extremely rare.



John White's 1585 drawing of the Indian village of Pomeiooc in modern-day North Carolina. Villages in Maryland were probably similar. The presence of a palisade, also documented in Maryland, attests to the existence of conflict between native groups of people even before the arrival of Europeans. Courtesy of the British Library.

Also at this time, the vast trade networks of the Middle Woodland period broke down. Settlements shifted to floodplains and grew in size, and aggregated villages replaced the scattered hamlets of earlier times. Their greater self-reliance on agriculture, the consolidation of people into defined villages, and the more permanent nature of these villages reflected the shift from band level to tribal society in Maryland. Eventually, this tribalization culminated in the chiefdoms witnessed by the first European settlers, such as the Piscataway of the lower Potomac region, and the Nanticoke of the Eastern Shore.

For much of Maryland prehistory, remains of those who died were interred singly or occasionally with one or two others in burial pits. The individuals may have been placed in a flexed or an extended position, and grave goods may have been included or not, but essentially interment consisted of placing the body of the deceased in a grave dug into the earth. Around 1300, bundle burials begin to appear at sites in the Piedmont.

These burials consist of the skeletal remains of the deceased, collected after the flesh has decomposed, bundled together, and reinterred in a secondary grave (often beneath the floor of a house). A hundred years later, especially in the Coastal Plain, all the dead from a village were buried in graves or placed in scaffolds to allow the flesh to decompose. Then, at regular intervals, all the individual graves were exhumed and the bones gathered up for communal reburial in one large, common pit known as an ossuary. Hundreds of individuals were sometimes reburied in ossuaries (one Piscataway ossuary near Accokeek contained the remains of more than 600 people), and included all ages, from infants to the very elderly.

From an archaeological perspective, these different burial methods mirror societal changes. Early individual burials served as an efficient, practical method of disposal. Later, after groups of families had formed villages, bundle burials were curated at the household level, indicative of the source of power at the family level. And finally, the shift to mass

ossuary burial can be seen as a “community of the dead,” reflective of the living communities organized during chiefdoms.

After 1400, not only were villages becoming larger and more consolidated, but the people within those villages created a stronger communal identity. By 1450, many living in villages built defensive palisades to thwart intertribal hostilities. Initially, hostilities may have been a result of greater territoriality on the part of local groups and the need to control ever larger tracts of arable land for corn agriculture, but eventually the situation was exacerbated by incursions of foreign groups such as the Senecas and Susquehannocks. Soon, however, the ultimate foreigners—Europeans—would arrive.

Western Maryland had witnessed occupation by the Susquehannocks from the mid-1500s to the 1620s. Captain Henry Fleet's journal places the Massawomecks somewhere in the upper Potomac in the summer of 1632. From the mid-1600s to the very late 1600s or early 1700s, when the Shawnee appear, western Maryland seems to have been largely uninhabited. Around 1714, the Shawnee established King Opessa's Town at Oldtown, and by 1721 they had at least three other settlements in western Maryland; in 1738, however, the Shawnee abandoned King Opessa's Town and Maryland at large.

In the Piedmont, two different groups appear to have resided in the Monocacy valley and the middle Potomac region around 1400: people using shell-tempered pottery seem to have expanded into the region from the south and/or

"Theire sitting at meale"—a sixteenth-century Indian man and woman eat. From John White's "Pictures of Sundry Things. . ."
 Courtesy of the British Library.



west; and people using quartz- and granite-tempered ceramics, who most likely moved into the region from the north. Around 1450 these people moved from the Piedmont region into the Coastal Plain area of the lower Potomac. Around 1450 or shortly thereafter, there is little evidence for resident populations in the Piedmont.

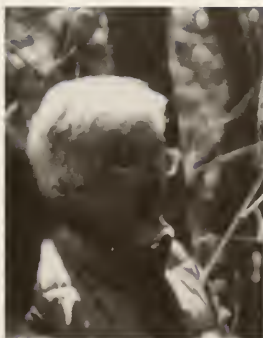
In the Coastal Plain region after 1400, a generalized Algonkian culture appears with two different ceramic traditions. The lower Potomac region from around Washington, DC south into Charles County is dominated by peoples using quartz- and/or sand-tempered "Potomac Creek" pottery. This pottery is believed to have developed out of the quartz- and granite-tempered wares when the Piedmont groups moved south. In the lower Potomac south of the "Potomac Creek" area, and in the Patuxent drainage, shell-tempered pottery predominates. Regardless of ceramic tradition, however, the people of the Western Shore Coastal Plain demonstrated similar Algonkian lifeways, and this resulted in the proliferation of tribal entities encountered by Europeans in the early 1600s—Piscataway/Conoy, Pamunkey, Potopaco, Patuxent, Yaocomaco, and others.

On the Eastern Shore, native groups resembled those of the Western Shore, although the population seems to have been more dispersed. These Algonkian groups, often encompassed by the rubric "Nanticoke," included Nanticoke, Choptank, Pocomoke, Tockwogh, Wicomiss, and others.

At the beginning of the seventeenth century, dozens of Maryland tribes represented the culmination of over 10,000 years of cultural development. Within a few years, Europeans would arrive on Maryland's shores. One hundred years later, as the result of European domination, Maryland's native peoples would be all but gone. The Piscataway fled their homeland by around 1680, and most had left Maryland altogether by around 1710. Western Maryland was once and for all abandoned in the 1740s by the itinerant Shawnee. And many of the Nanticoke left

Maryland's Eastern Shore for Pennsylvania in the mid-1740s. In 1792, just nine remained at the Choptank town of Locust Neck.

Today, there is a resurgence among the descendants of Maryland's Piscataway and Nanticoke peoples and a subsequent effort to revive their native heritage. While traditional lifeways have long been lost to time, the pride in a culture's history remains. At the start of a new millennium, a flame once thought dead in Maryland still flickers.



Dennis C. Curry is Senior Archaeologist in the Maryland Historical Trust's Archaeological Research Unit. He holds a Master of Arts degree in Anthropology from the Catholic University of America, and his research interests include environmental archaeology, cultural ecology, and Middle Atlantic prehistory. The current editor of *Maryland Archaeology* and a former editor of *Archaeology of Eastern North America*, Curry is the author of the recently published *Feast of the Dead: Aboriginal Ossuaries in Maryland*.

Maryland's Seventeenth Century

by Lois Green Carr

Beginning late in the sixteenth century, Englishmen began to make plans for colonies in North America, but they took a path different from that of the Spaniards, who had preceded them by nearly a century in South America. The Spanish crown kept its colonies subject to central governmental control; the English crown left control and planning of colonial enterprises to private companies and entrepreneurs. The ways in which Englishmen approached colonization depended on local initiative and circumstances, not on the plans of a central bureaucracy. Joint stock companies established the first settlements in Massachusetts and Virginia. Maryland, the next major area of successful planting, was the work of individuals, George Calvert and his oldest son Cecilius, the first and second Lords Baltimore.

The two Lords Baltimore had two main goals: as land developers they sought profits, and as Catholics they sought relief from the legal disabilities they suffered in England. George Calvert had been attracted to the possible profits of colonies while in the service of James I, and he had started a plantation in Newfoundland in the early 1620s. Calvert's reconversion to Roman Catholicism about 1625 destroyed his public career but rekindled his interest in a New World colony with a different vision: a place where Catholics and Protestants could live peacefully together. One cold winter in Newfoundland, however, convinced him that this was not the place for him, and in 1629 he asked Charles I for a grant of land in the northern Chesapeake. George Calvert died

before the grant was finalized, but on June 20, 1632, Cecilius Calvert, at age 27, became the first proprietor of Maryland and its more than 12,000 square miles of land and water.

The difficulties the young man faced in building an English settlement *de novo* were formidable. Luckily, he had the advantage of a skillfully drawn charter that his father had written himself. George Calvert understood the powers necessary to develop and control a land 3,000 miles across the ocean from any help in England. The charter allowed him to raise armies to defend his grant. He could appoint colonial officials and judges and erect courts, and there was no appeal to the crown. But he could not pass laws without the consent of the freemen of the colony, and his colonists and their descendants were declared English subjects with all the rights of Englishmen. These were protections settlers needed to be willing to emigrate to such a far away land, ruled by a noble with such powers.

Other clauses of the charter allowed the proprietor to create manors, whose lords had powers to hold manorial courts, and permitted him to create titles of honor, so long as they did not duplicate those of England. These provisions were intended to implement a vision of a society based on an England of an earlier time, especially on its Welsh and Scottish frontiers. The plan was to anchor social stability on a hierarchy of manor lords, with Lord Baltimore at its pinnacle. The lords would control large grants of land developed by tenants; they would have power to

settle disputes and punish breaches of the peace; and they would occupy the high provincial offices and provide support for Calvert leadership. However, such a strategy had a built-in problem. It assumed similarity of interest between the proprietor and his manor lords that might be unwarranted. These newly created local lords could become competitors with proprietary will.

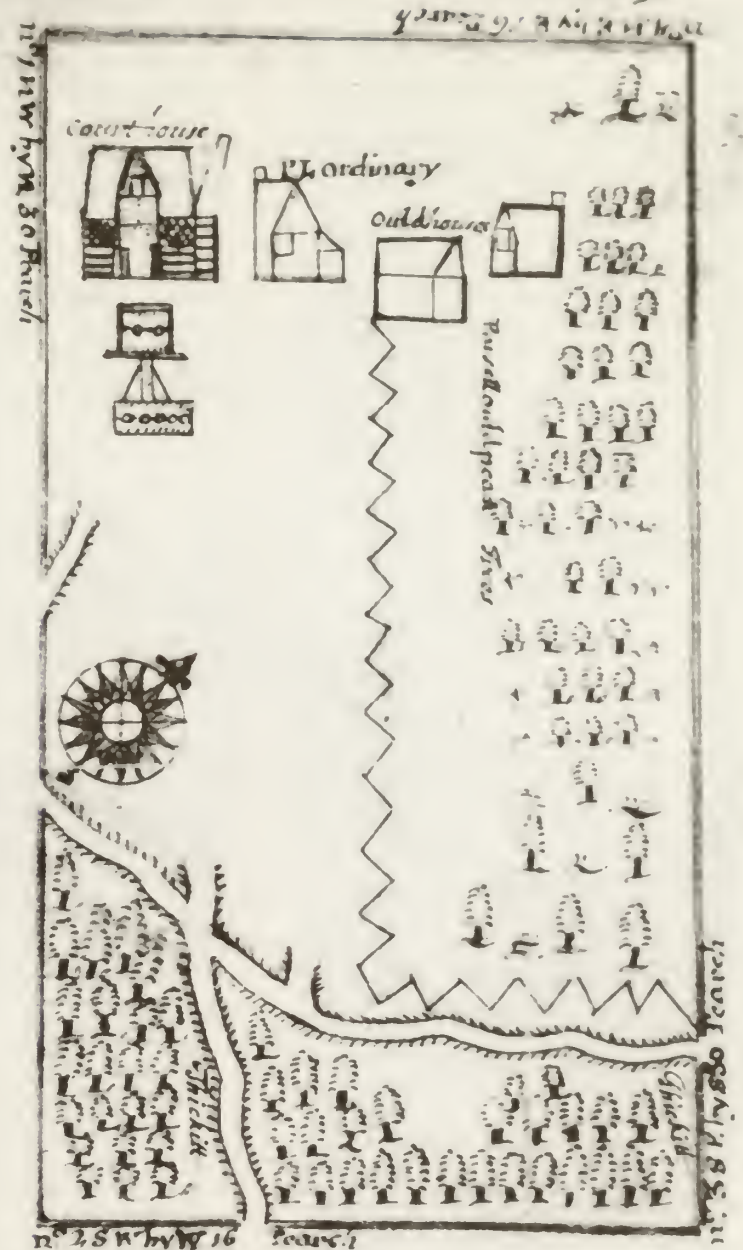
The charter did not mention religion, except to allow the Maryland proprietor to erect Christian churches and cause "the same to be . . . consecrated according to the Ecclesiastical Laws of our Kingdom of England." This last provision was a protective mask in a largely Protestant, anti-Catholic world. The proprietor was not ordered to found such churches, nor were the inhabitants forbidden to build churches founded on other principles. The creation of churches was silently left to the will of the Maryland inhabitants.

The Calverts needed a policy to ensure peace between their Catholic and Protestant settlers. Catholics and Protestants had been in conflict for a hundred years in England. How were they to live peaceably together in Maryland? To solve this problem, George Calvert and his son built on ideas current among Catholics in early seventeenth-century England. For them, religion should be a private affair. The role of the state should be to preserve civil order, not to enforce religious uniformity. In Maryland, people of any Christian religion were to be welcome, and any man not disqualified by other restrictions, such as age or servile status, was to be eligible to hold office and

A 1697 plat of the Charles County Courthouse in Port Tobacco. Besides the Courthouse and Ordinary (tavern), there are only two "ould houses" in the settlement. Liber VI, f277, Charles County Court Record. Courtesy of the Maryland State Archives.

vote, regardless of religious beliefs. No one was to criticize another for his religious practices or argue for his own. Most important of all—and disastrously so, as it turned out—no public taxation was to support any religious institution. Church and State were to be totally separate.

With charter and religious policy in hand, Cecilius Calvert turned to finding settlers. He had millions of acres and only Indians in the way, but he could not finance the settlement of Maryland all alone. He needed men with status who could command respect, who had talents for management, and who could provide capital to underwrite the transportation and equipment of colonists. To attract such investor-leaders, called "gentlemen adventurers," he offered land and power on extremely favorable terms. Anyone in the first expedition who would transport five able men with equipment and provisions for a year could obtain a manor grant of 2,000 acres in return for a small annual quit rent. Seventeen Catholic gentlemen adventurers, only six of whom were major investors, signed up to go and the English Jesuits sent two priests and a brother. For Calvert this result was disappointing. He had hoped to spread the costs of settlement as broadly as possible and attract Protestant leaders of substance. As he recruited for the second expedition, he broadened his strategy with offers of opportunity for poorer men—one hundred acres per man for those who brought fewer than five men or only themselves.



The remaining members of the first expedition—about 120—mostly came as servants to the others. They were paying for their passage with four or five years of service. Probably most were Protestants. Like the servants who succeeded them across the whole seventeenth century, they were young, poor, and mostly male.

By late 1633, Cecilius Calvert was ready to launch his colony. He had expected to lead the expedition

himself, but his ships, *Ark* and *Dove*, left the Isle of Wight on November 22 without him. Led by his younger brother Leonard, the ships traveled to the West Indies and then to the Chesapeake. The settlers arrived in the St. Mary's River in March of 1634, in time to plant crops. Maryland had begun.

At the last minute, Cecilius had had to stay in England, where his enemies were actively trying to get his charter rescinded. The dangers

Sharper Than a Serpent's Tooth

When Ann Neale's husband James died in 1684, his last will—leaving most of his estate to their son Anthony—was witnessed only by John Darnall. Since Maryland law required two witnesses, Ann argued that the court should accept an earlier will that left most of the estate to her. The court disagreed because Darnall's standing in the community made him "Equivalent to two at Least." Ann countered that "no persuasion" could induce her to serve as executrix of a will she was convinced was invalid.

Later, Ann complained to the court that Anthony, "altogether unmindfull of ye duty hee oweth to . . . his mother," had taken away most of the livestock, furniture, and other moveables from the house—"Even ye Church plate" from the private chapel—"not Leaving mee so much as ye furniture of my owne Chamber for my use." He had also taken much of the food, ensuring "her Certain Ruine."

"All her Lifetime," Ann said, she had "Lived in good Credit, . . . Unacquainted with any thing of Want & Scarcity." Now too old to "undergo new hardships," she asked the court to restore her "Jewells Necklace & her other bodily ornaments," the "Church plate," two slaves, and one-third of the livestock.

Clearly miffed at her obstinance, and "Concieveing their good Advice & persuatione to bee altogether Vaine & Unfruitfull," the court confirmed Anthony's actions and left "her to her Selfe & to ye insuing mischiefs."

were such that he never was able even to visit his colony. Virginians were indignant that King Charles I had not listened to their claim to Maryland as part of Virginia; after all, until 1623, the northern Chesapeake had been part of the Virginia Company grant. Furthermore, William Claiborne had made a settlement on Kent Island and in 1632 had sent burgesses to the Virginia assembly. Claiborne pushed his claim to Kent Island and fought its seizure by the Calverts until his death in the 1670s. Other dangers appeared during the 1640s and 1650s, with the outbreak of civil war between Parliament and Charles I, the king's execution, and the rule of Parliament and Protectorate thereafter. Luckily Cecilus had excellent political skills. No longer able to rely on his royal court connections, he managed to gain support from the tobacco merchants of London. With their help, he had remarkable success in fending off the repeal of

his charter by a hostile Parliament. But not until the restoration of Charles II in 1660 was Lord Baltimore's position reasonably safe.

How well did the Calvert plan for Maryland's government work in practice? His vision of settlement organized around manors soon fell apart. By 1638, only four of the seventeen gentleman adventurers were left in Maryland, and only two of those qualified for manors. The rest had died or returned to England. Over time, Lord Baltimore was able to replace them and add others, but turnover was high, and Governor Leonard Calvert had difficulty obtaining their cooperation. There were power struggles among them and between them and the governor. Perhaps, if the politically adroit Cecilus could have led the colony himself through its early years, he could have controlled his local leaders, but that was not to be.

Equally important, the manor lords could not get many tenants to develop their lands. When servants became free they did not necessarily choose to remain as tenants of a lord. Labor shortages were severe and wages high in this economy,

"I have sent a hopeful Colony to Maryland with a fair and probable Expectation of good success."

Cecilus Calvert (1605–75) founded the colony of Maryland.



"Came Mrs. Margaret Brent and requested to have vote in the house for herself and voice also . . . as his Lordship's Attorney. The Governor denied that the said Mrs. Brent should have any vote in the house. And the said Mrs. Brent protested against all proceedings in this present Assembly, unless she may be present and have vote as aforesaid."

Mistress Margaret Brent (1601–71) demanded the right to vote in 1648, becoming the first woman in Maryland to do so.

giving ex-servants other choices. Over the long term, the manorial lords could do well, but quick land development was impossible. There is little evidence that the manor lords set up courts; law enforcement was generally provided by proprietary courts, with judges appointed by the governor.

All in all, the manorial plan failed to provide political stability or to meet expectations of quick profits for the lords, and it came to an end with Ingle's Rebellion in 1645. A ship captain, Richard Ingle, using letters of marque issued by Parliament, raided St. Mary's on the grounds that the Calverts supported the king and that the proprietary rulers were papists who were persecuting Protestant settlers. Dissatisfied Protestants joined him. Leonard Calvert escaped to Virginia to get help but did not return until the end of 1646. When he returned, Calvert found a colony that had had between 500 and 600 inhabitants in 1645 reduced to about 100, fewer than had arrived in *Ark* and *Dove*. The others had left in search of more stable conditions across the Potomac. Shortly afterwards, Governor Leonard Calvert died.

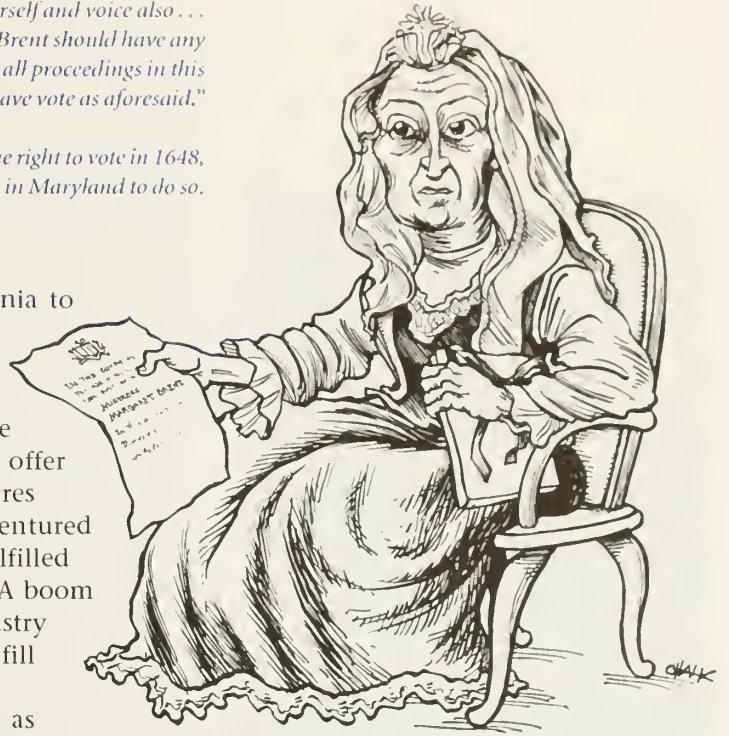
With such a minuscule population, Cecilus essentially had to start his colonization efforts over again. This time, he did not return to his manorial vision. After Leonard's death in 1647, he appointed a dissenting Protestant governor, William Stone, and took immediate steps to encourage rapid immigration. Realizing that he needed more Protestant settlers of substance, he persuaded a group of radical Protestants suffering

persecution in Virginia to move to Maryland.

They began arriving in 1649.

More important, the proprietor began to offer warrants for fifty acres of land to each indentured servant who had fulfilled his term of service. A boom in the tobacco industry also helped Calvert fill his colony. Settlers poured in, not only as servants but for a while in family groups of freemen. By 1660, there were nearly 6,000 inhabitants in the colony. Calvert's new measures fostered the society of small and middling planters who dominated the Maryland landscape for the next fifty or more years—until slavery helped to create the more stratified society of the eighteenth century.

There was a major achievement of the manorial period that must not be overlooked. The Maryland charter called for an assembly of freemen to ratify laws, and Cecilus expected to write them. Nevertheless, the Assembly refused to accept a code of laws that he sent to Maryland in 1638. Instead, the freemen present wrote some laws themselves that, in Leonard Calvert's words, were as suitable to the colony's needs as those the Proprietor had sent. Cecilus did not reject them, although he continued to push for adoption of his own. He accepted the right of the Assembly to initiate legislation, and it has continued to do so from that day to this.



What were the underpinnings of early Maryland society? There were two environmental facts that affected all Europeans who came to the Chesapeake, regardless of status or intention. First was a totally new disease environment for which immigrants carried no immunities acquired in childhood. Everyone fell ill during their first year and many died. Malaria was rampant and while not necessarily lethal, weakened people for other diseases. In consequence life expectancy for those who immigrated to the Chesapeake was lower than in Europe, regardless of wealth or status. Second, virgin forests with their giant root systems could not be plowed. Instead, settlers learned the Indian method of girdling trees and planting crops in hills between the roots and underneath the bare branches. This method meant they had to change both their system of husbandry and the crops they grew. Indian corn, rather than English grains, became their basic food, and tobacco, already established in Virginia as a crop sold in European markets, became their chief export.

A Sparkling Personality

The following 1683 account was sent to Sir Robert Boyle, famous English chemist and a founder and influential fellow of the Royal Society.

There happened about the month of November to one Madam Susanna Sewell, wife to Major Nicholas Sewell, . . . a strange flashing of sparks (seemed to be of fire) in all the wearing apparel she put on; and so [it] continued til Candlemas [late January]. And in the company of several—viz. Captain Edward Poulson, Captain John Harris, Mr. Edward Baines—the said Susanna did send several of her wearing apparel; and when they were shaken, it would fly out in sparks and make a noise much like bay leaves when flung into the fire. And one spark lit on Major Sewall's thumb-nail, and there continued [for] at least a minute before it went out, without any heat, all [of] which happened in the company of William Diggs.

My Lady Baltimore, her mother-in-law, for some time before the death of her son Caecilius Calvert, had the like happen to her, which has made Madam Sewall much troubled at what has happened to her. They carried Mrs. Susanna Sewell one day to put on her sister Biggs petticoat, which they had tried beforehand, and [it] would not sparkle; but at night, when Madam Sewall put it off, it would sparkle as the rest of her own garments did.

Short life expectancy and tobacco together affected basic aspects of seventeenth-century Maryland life. Tobacco was very demanding of labor. A constant stream of indentured servants was needed to supply the demand, since they were hardly trained to do the arduous work before it was time for them to be set free. Furthermore the demand was primarily for men to work in the tobacco fields. Sex ratios were about three men to one woman over most of the century. When combined with short life expectancy, these circumstances were disruptive of family life. Many men never married, and those who did usually died before their children came of age to inherit property. Step-parents abounded, and many children lost both parents when young, with no surviving relative on hand to help them.

The contrast with New England, where settlement began about the same time, is striking. There, without a labor-demanding export crop, immigrants came mostly in family groups. In combination with a much higher life expectancy, family life was more stable. Children almost always knew their parents, and often their grandparents.

Over much of the seventeenth century, the tobacco economy offered opportunity for poor men as well as rich, provided that they did not die too soon. Once a servant was free, he needed little capital to set up for himself. As freedom dues, he received from his master corn for a year, with seed for the following year, clothing, and an axe and a hoe. These, with a bed and a pot, would suffice for a start once he had found a planter to lease him some land. Or he could work for wages—very high in this labor-short society—until he had

saved enough to buy a land warrant and pay for a survey or patent. Once established he imported servants of his own to make the most of his land.

Immigration was the primary source of Maryland's population growth until late in the century. Economic, social, and environmental conditions inhibited natural increase through growth of families. Seventy to 85 percent of immigrants came as servants. They married late and died early, with time to produce only four or five children, of whom about half would live long enough to marry. Hence most couples did not do more than reproduce themselves. It was their surviving children—who lived longer than their parents because they had immunities to disease acquired in childhood—who began to increase the native-born population. However, the process was slow, especially so long as servant immigration was heavy. The adult Maryland population was not predominantly native-born until early in the eighteenth century.

Tobacco had other impacts on Maryland's economy and society that can be noted only briefly. Tobacco did not encourage town development, because central places were not needed for its collection. Ships could travel from river to river to pick up the crop. Furthermore, the crop did not encourage internal economic development. It was most cost-effective to purchase tools, cloth, and other goods from England and pay for them with tobacco. A more diversified local economy awaited the eighteenth century.

How did the Maryland religious experiment fare? It lasted longer than the manorial plan did. Cecilius Calvert began with cau-

tion, well expressed in his instructions to Governor Leonard Calvert just before the first expedition sailed. Both at sea and on land, the governor and commissioners were to avoid offending the Protestants and were to hold religious services "as privately as may be"; and they were to "instruct all the Romane Catholiques to be silent upon all occasions of discourse concerning matters of Religion." No public statement of policy ever appeared in the early days, but the record shows that Catholics were reprimanded if they criticized Protestants. However, after Ingle's Rebellion and just before the arrival of the Virginia radical Protestants, Cecilius finally wrote down his policy of toleration for all Christians in the Act for Religion of 1649.

This act expressed the longstanding policy of silence to prevent religious conflict. No one was to reproach anyone for his religion or proselytize for his own, and penalties for violations were severe. This law was the first such legislation in the American colonies and perhaps in the western world.

This act was abrogated in 1654, when Lord Baltimore lost control of his colony to the Virginia interests that had so long opposed him, but he achieved a settlement in 1657 that restored his government and with it the act. It remained in force until 1689, when a bloodless revolution overturned Lord Baltimore's rule. The end result was a temporary crown takeover of the Maryland government, although not of the land, until 1715, when a Protestant Lord Baltimore inherited the province. A royal governor arrived in 1692; and the Maryland assembly, now Protestant only, established the Church of England.

Why this outcome after 55 years of apparent success?

Limited space prevents discussion of more than a few basic points. Some problems were political. First, after 1660 and so many years of instability at the top, Cecilius Calvert, and then his son Charles, the third Lord Baltimore, were careful to keep members of the Maryland Council closely tied to the family. The appointees, although many were Protestant, were mostly Calvert relations, either directly or by marriage, and as councillors they held all the lucrative offices. Men in the lower ranks of power in the Assembly and in county offices and mostly Protestant could not hope for such positions. Second, in 1684, Charles Calvert, who had been governor since 1661 and resident proprietor since his father's death in 1676, had to leave his province and return to England to defend the charter once more. The crown was now trying to rescind all proprietary charters and centralize colonial governance. In addition, William Penn of Pennsylvania was disputing Maryland's boundaries. Charles Calvert had to go, but without his leadership, the temporary government proved both inefficient and venal.

Other problems were less visible. The policy of no taxation for religious purposes boomeranged. Most of the quickly increasing population came from England, where taxation supported the established church. Englishmen were used to paying taxes, but not to supporting churches voluntarily from their pockets. In consequence, Maryland had very few churches or ministers to perform the sacraments. By contrast, Catholics were well supplied at not much cost, since the Jesuit missions had

Quiet Toleration, or 17th-Century Political Correctness

In April 1649, the Maryland Assembly passed the famous "Act of Toleration." While it allowed religious freedom to all Christians, it also imposed strict limitations on colonists' speech by declaring that if any person "declare, call, or denominate any person or persons . . . an heritick, Scismatick, Idolator, puritan, Independent, Prespiterian, popish priest, Jesuite, Jesuited Preist, Lutheran, Calvenist, Anabaptist, Brownist, Antinomian, Barrowist, Roundhead, Separatist, or any other name or terme in a reproachfull manner relating to matter of Religion . . ." they would be fined 10 shillings or "publickly whipt."

Perhaps such measures were necessary. A decade earlier St. Mary's County resident William Lewis was accused of saying that Protestant ministers "are the Ministers of the divell; and . . . [their] books are made by the instruments of the divell." Even by century's end, a Charles County resident threatened that "within two yeares . . . the protestants would be forced to turne Roman Catholicks or else the Roman Catholicks would broyle them all on Grid Irons."

property to support them, gained from importing settlers in the early days. In 1678, the English Privy Council had suggested to Charles Calvert that he allow taxation for churches, but he rejected this abolition of long-standing policy. The problem was creating a hole in the social fabric as Protestant settlers piled in, and their children were growing up without knowledge of the sacraments.

In addition, Maryland leaders, both religious and secular, did not think of toleration as a positive good to be taught on its merits; rather they regarded it as necessary to civil peace. Consequently, toleration policy was based on silence, not exchange of views. Perhaps such a policy was wise. To ignore the explosive differences allowed people to discover that cooperation was possible, and if the population had not been continuously augmented from Europe, practice might have proved education enough. But between 1670 and 1690, the taxable population doubled, and most of the increase was Protestant immigrants from Britain. These new residents may have needed indoctrination into the virtues of tolerating practices that in England were illegal, such as Catholic services in public attended by public leaders.

Was the Revolution of 1689 and the end of toleration inevitable? I think not, but there is room here to mention only a few points. Over the long run, some basic changes would have been necessary. Charles Calvert would have had to give greater recognition to his Assembly and make high provincial offices

less of a preserve for Catholics and close family connections. He would have had to take responsibility for encouraging Protestant churches. Over the short run, he would have had to find someone in England who could effectively defend his charter so that he could return to take charge in Maryland. The sudden deaths in 1682 of his uncle, Chancellor Phillip Calvert, and his nephew, Councillor William Calvert, had deprived him of family members capable of leadership. However, there were prominent Protestants in Maryland who were loyal to the proprietor. With their help, Charles Calvert, if present, might have prevented the disaster of 1689.

Revolution or no, the Calverts achieved major success in seventeenth-century Maryland. By 1689 the province had about 25,000 inhabitants. When the crown took

over the government, it made few changes beyond the establishment of the Church of England and the creation of parishes. The proprietors had established local and provincial institutions that neither Maryland planters nor English authorities saw reason to alter in any basic way. By contrast, in Massachusetts and New York, where there had also been uprisings in 1689, the whole legal system was revamped.

Change was afoot, but, except in religion, not because of the revolution of government. A native-born population just becoming dominant, the rise of slavery, and declining opportunities for the poor were to produce a Maryland very different in the eighteenth century.



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From Revolution to Revolution

Eighteenth-Century Maryland

by Jean Russo

At the beginning of the eighteenth century, Maryland was home to about 30,000 people. Most had come to the colony as indentured servants or were the descendants of servants, most were white, and most were of British origin. Only small remnants remained of the province's original Native American inhabitants. Anglo-European settlement was largely limited to the shorelines of the Chesapeake Bay and the major rivers. This thinly scattered population nevertheless covered enough area up and down the Bay and along the Potomac River to warrant creation of eleven counties. Geographic dispersion also contributed to movement of the capital a few years earlier from St. Mary's City to the more centrally located Annapolis. Most settlers were planters, producing tobacco as their major export crop and primary source of income. The majority of the white population was by this time native-born, with profound consequences for the future development of the society. The native-born increasingly intermarried with one another, lived longer than immigrants, and passed to grown children the resources and position acquired over a lifetime in the colony. The relatively homogeneous society of the seventeenth century, where opportunities still existed for a newcomer lacking connections, gave way to an increasingly stratified social structure. A distinct ruling elite began to emerge, made up of families interconnected by elaborate kinship networks, commanding a disproportionate share of the colony's wealth, and monopolizing positions of power.



*"A Front View of the State-House &c. at Annapolis the Capital of Maryland." In this building, the United States Congress met from November 1783 to August 1784; the Treaty of Paris—ending the American Revolution and guaranteeing American Independence—was ratified; and George Washington resigned as Commander-in-Chief of the Continental Army. This eighteenth-century engraving is from the *Columbian Magazine* (February 1789).*

The years around the turn of the century also witnessed an even more momentous change in the composition of the labor force. Planters who had relied on white indentured servants for extra labor found the supply diminishing. They increasingly turned to African slaves, who would serve for life and whose children would also be enslaved. Because the initial cost to purchase a slave was greater, slaveholding became another privilege of the successful, and further separated the elite from the middling and lower sorts. At the same time, the decisions individual planters made to maximize profits by minimizing labor costs resulted in thousands of black men, women, and children being uprooted from their homes and placed into bondage on foreign soil.

Over the course of the next hundred years, population grew steadily, reaching just over 100,000 at mid-century and 130,000 by the end of the century. Although there continued to be a sizable influx of immigrants, most of the growth in the white population was the result of natural increase. The first half of the century saw substantial importation of Africans, some by way of the West Indies, but by mid-century natural increase played a more important role in the growth of the province's black population as well. Free immigrants constituted the largest group of foreign-born whites, although some indentured servants still arrived, as did a much larger group of convicts who were sentenced to servitude in the colonies. Of the free immigrants,



*This engraving shows some of the stages of tobacco processing during the eighteenth century: "prizing" or pressing tobacco into a hogshead (top); tying tobacco into "hands" (second, left); curing tobacco in a barn (second, right); storing tobacco hogsheads (third); and inspecting tobacco (bottom). From William Tatham, *Culture and Commerce of Tobacco* (London, 1800).*

beginning in the 1730s a substantial portion came from the German states by way of Philadelphia. They moved south through the Piedmont valley, settling in Frederick County, which at the time stretched from Pennsylvania to the Potomac River. As population grew, settlement moved beyond the shorelines into inland areas from the Eastern Shore

to the Appalachians. All but four of Maryland's twenty-three counties had been established by 1800.

Settlement moved away from the bay and rivers—rural transportation routes that brought shipping nearly to a planter's door—leading to the development of towns such as Baltimore, Frederick, and Georgetown along the fall line, to

serve the needs of inland residents and to take advantage of the power supplied by the falls. Hagerstown prospered as the crossroads of the main east-west and north-south routes in the Piedmont region. And as Maryland's economy moved away from its early reliance on tobacco as the export staple, smaller towns and hamlets began to dot the landscape to serve the needs of a larger and more diverse society.

Maryland continued to be ruled as a royal colony at the beginning of the century, governed directly by the King and Parliament. Although the Catholic Lords Baltimore had retained their ownership of the colony's land, Maryland's own "Glorious Revolution" in 1689 had wrested from them the right to appoint officials and approve laws. In 1715, Benedict Leonard Calvert, son of Charles, the third Lord Baltimore, converted to the Church of England. When his father died a few months later and he succeeded to the title as fourth Lord Baltimore, Benedict Leonard successfully petitioned to have Maryland restored to the Calvert family as a proprietary colony. For the remainder of the colonial period, settlers who saw their interests opposed to those of the proprietor no longer engaged in open rebellion but instead wielded power in the legislature to advance their views. During the time of royal control, Maryland's elite had grown more politically sophisticated. Known as the "country" party, they effectively challenged the power of the later royal governors and continued to defend their interests under the restored proprietorship. Lord Baltimore's supporters, the councilors and major provincial officeholders whom he appointed,

became known as the “court” party. Disputes between the two groups involved such issues as the colonists’ right to the protection of English laws, the power to determine officials’ fees (fees paid by everyone needing the services of any government official), authorization of paper money, and establishment of a tobacco inspection system. Legislation passed in 1733, during a visit to the colony by Lord Baltimore, provided for emissions of paper money, and the General Assembly passed a tobacco inspection act in 1747. The question of officials’ fees, however, remained a recurrent and contentious one right up to the Revolution.

Although the Maryland colonists’ contest with authority focused on the proprietor rather than the king and Parliament, as in most of the other colonies, Marylanders took an active part in the fight against the Stamp Act in 1765. They formed chapters of the Sons of Liberty and hanged the appointed stamp collector in effigy in Annapolis. Repeal of the Stamp Act in 1766 restored harmony for a time, but subsequent efforts by Parliament to collect taxes by other means and the local fight over fees and clergymen’s salaries continued to set colonists and mother country at odds. Men such as William Paca, Samuel Chase, Charles Carroll of Carrollton, and others became leaders in the colonists’ fight to defend what they perceived as their liberties. Paca, Chase, and Carroll, with Thomas Stone, signed the Declaration of Independence in August 1776 as representatives of thirteen mainland colonies made official the breach with England. Maryland had already formed an extra-legal body, the provincial

convention, that governed the province from 1774 until 1777. An executive body, the Council of Safety, was added in 1775. (The last proprietary governor, Robert Eden, left the colony on a British ship in June 1776.) The ninth convention adopted the state’s first constitution in October, which provided for elections that fall for a Senate (indirectly) and House of Delegates. Both houses, meeting in February 1777, elected a five-member Executive Council and chose Thomas Johnson as the new state’s first governor.

Maryland’s first constitution was a conservative document, retaining property qualifications for voting, with even greater wealth required for office holding, and limiting direct election of state officials to the House of Delegates. But the fight for independence had engaged a broad spectrum of the population—as members of the crowds engaged in popular protest and as soldiers in the Continental Army and local militias—so that it proved to be impossible to retain a political system in which the elite exercised full control. It would not be long before universal male suffrage—for whites only—supplanted property qualifications. A Declaration of Rights, adopted in November 1776, ended the position of the Church of England as the state-supported religion, and granted all Christians, including Catholics, freedom of worship. Catholics regained the franchise that they had lost in 1718, and Quakers regained the right to hold office as they were no longer required to take oaths of allegiance to the king. Jews would have to wait until the next century for the right to vote. Free blacks who met

Unencumbered Love

The following account of a 1752 wedding in Frederick County gives just the bare facts:

“A couple, with their Guests (having obtain’d a License) came to the House of a reverend Clergyman, late in the Evening, after he had been some Time in Bed with his Wife, and desired to be married; he, willing to oblige them, got up and dressed himself, in Order to perform the Ceremony; but the Bridegroom having imbib’d a Notion, that if he married a Woman *with any Thing*, he should be obliged to pay all her Debts, and not otherwise; and as she came from the Province of *New-Jersey*, he was doubtful of her circumstances; the obliging Bride, *to remove all Incumbrances*, stripp’d to her Buff, and the women held a sheet between her and the Clergyman while he performed his Office, but having forgot her Cap at undressing, in the Midst of the Ceremony it came to her mind, and she pull’d that off too, and flung it on the Bed, and was married to her Spouse (if not in a wedding suit) in her *Birth Day Suit*: After the Ceremony was over, the Bridegroom put on her one of his own Shirts to cover her.—The Account the Reader may, perhaps, look on as improbable and untrue, but he may be assured, it is the certain and *naked Truth*.”

the property qualifications continued to be eligible to vote.

Just as the colony experienced dramatic shifts in the political realm during the eighteenth century, so too did it undergo far-reaching changes in its economy. Reliance upon tobacco as a cash crop brought hardship to many during the disruptions of overseas trade caused by King William's and Queen Anne's wars at the turn of the century. The return of peace in 1713, bringing security once more to overseas shipping, ameliorated those hardships, but gradual diversification of the economic base made a greater contribution to the colonists' prosperity. Maryland planters increasingly found markets in the West Indies, where the island planters concentrated exclusively on production of sugar, for their surplus corn and livestock (in the form of salted beef and pork), used to feed the islands' slaves, and for barrel staves, plank, and other lumber products. During the first half of the century, wheat began to replace tobacco as the main cash crop in some areas of the colony. By the middle of the century, southern European demand for wheat stimulated growth of the flour-milling industry in Philadelphia and eventually in Baltimore. The upper Eastern Shore and the Piedmont region became major wheat-producing areas.

Colonists also moved into nonagricultural activities. As early as 1715, investors built a profitable iron works at Principio Creek in Cecil County, taking advantage of high-grade ore that was easy to mine, of forests that supplied charcoal for processing the ore, and of water routes for shipping the iron to markets. In 1731 five wealthy

colonists set up the Baltimore Iron Works on the Patapsco River in Baltimore County. This was the most successful of all the Maryland works and returned a handsome profit for many years. Shipbuilding also made use of Maryland's natural resources. Somerset County was an early center of production; as settlement and population grew more rapidly on the Western Shore, shipyards prospered on that side of the Bay, particularly in Anne Arundel County. Craftsmen became more numerous in the colony, although there was never the variety found in the more urban colonies to the north or in England. Carpenters and other woodworkers, shoemakers and tanners, tailors, and blacksmiths were the artisans who most commonly served their neighbors. In Annapolis, home of government officials and wealthy planters attending legislative sessions, more sophisticated tradesmen could be patronized, such as silversmiths, peruke makers, and cabinet makers. Other men followed professional careers, chiefly as lawyers, physicians, or clergymen, and many were

merchants. While the tobacco trade was managed from Great Britain almost without exception, colonial merchants organized trade with the West Indies, southern Europe, and other mainland colonies.

Throughout the colonial period, Annapolis was the leading urban center in Maryland, although it never contained more than about 2,000 people. Baltimore, founded in 1729, grew slowly at first, despite its excellent harbor, but began to prosper in the 1750s as a center for processing and exporting wheat, which was shipped as raw wheat, flour, and baked ship's bread. Baltimore also served as the port through which the area's iron works shipped their product to Britain. German settlers began to enter Maryland through Baltimore, rather than Philadelphia, and

"It is the indispensable duty of those who maintain for themselves the rights of human nature, and who profess the obligations of Christianity, to extend their power and influence to the relief of every part of the human race, from whatever burthen or oppression they may unjustly labor under."

Benjamin Banneker (1731–1806) was the first African-American man of science. Although largely self-taught in the field, he published an accurate almanac each year from 1792 to 1797, and prodded Thomas Jefferson for better treatment of his race.





Commenting on an adulterous affair, Charles Carroll of Carrollton said "Offences to the Gods should be handled by them alone."

Charles Carroll of Carrollton (1737–1832) was the only Roman Catholic signer of the Declaration of Independence.

refugees fleeing western settlements during the French and Indian War further increased the town's population. The most important stimulus to growth, however, was provided by the Revolutionary War. Alone among major colonial seaports, Baltimore was never occupied by the British but instead became a vital center for shipbuilding and for manufacture and shipment of provisions for the Continental Army. Population doubled, from 5,600 to about 12,000 during the course of the war. Annapolis remained the political capital of Maryland (although not without an effort to move the government to Baltimore after the war), but Baltimore had become the largest and most economically and socially important town in Maryland by the end of the war.

In the early eighteenth century, free white society was still relatively homogeneous. The most successful planters did not enjoy a standard of living dramatically different from that of the middling and lower sorts who were their neigh-

bors. With peace restored in 1713 and new economic opportunities opening, some men were able to accumulate much larger fortunes by combining cultivation of tobacco (and wheat, for some) with iron works, shipbuilding, land speculation, money lending, office holding, and professions such as law or medicine. They celebrated their success in material terms, building large brick homes furnished with mahogany furniture, silver tea and coffee services, prints and paintings, and other objects that set them apart from the rest of the population. It is their legacy that symbolizes the colonial tidewater for us, but as a group they only constituted about 10 percent, at most, of the population. The middling and lower sort lived much more modestly, with smaller houses, generally of frame construction, furnished more sparsely, and with little in the way of imported furniture or silver plate. Even at the end of the eighteenth century, the frame house measuring 16 feet by 20 feet was far more common than the brick mansion; the occasional mansion survives, the ubiquitous frame houses have largely disappeared.

Population increase, improvement of living standards, and growth of urban settlements allowed Maryland's residents to develop a cultural life unknown in the seventeenth century. Publication of the *Maryland Gazette* began in 1727 but did not last long. Revived by Jonas Green in 1745, the paper continued uninterrupted, except during the Stamp Act crisis and the Revolutionary War, for the remainder of the century and beyond. By the 1740s and 1750s, Annapolis had attracted a large enough popula-

Vox Populi

Thomas Jennings, Esq; mayor, and William Roberts, Lancelot Jacques, and Allen Quynn, Esqrs. aldermen of the city of Annapolis, attended at the bar of the house, in pursuance of the order of yesterday, and being asked why they had not made a return of two delegates to represent the city in the general assembly, Mr. Jennings answered, that he, with some of the aldermen of the city, met at the time and place appointed for holding the election, . . . but that neither candidates nor voters appeared, and consequently he could make no return.

Votes and Proceedings of the House of Delegates of the State of Maryland, 15 February 1777.

tion, at least seasonally, to support a fall racing season, touring theatrical companies, and an active club life. Smaller towns, like Chestertown and Joppa, had their own races and were stopping places on the itineraries of theatre companies. Before the Revolution the *Gazette* served the entire colony, but numerous papers began to be published, from Georgetown and Frederick to Baltimore and Easton, in the last two decades of the century. Various grammar and free schools existed before the Revolution, but independence brought higher education to the state, when the legislature chartered Washington College in 1782 and St. John's College in 1784.

Did You Hear the One About the Lawyer . . .

From the *Maryland Gazette*, 1746:

The following Letter from a Gentleman to his Friend, being a strong Disswasive from Going to Law, may not perhaps be unacceptable to many of our Readers.

SIR, I am sorry to hear, that the Difference between you and Mr. A—— is at last to be brought to a Law-Suit; I wish you would take it into your serious Consideration before you begin, because it will hardly be in your Power to end it when you please; for you immediately put the Matter out of your own Hands into the Hands of those, whose Interest it is to protract the Suit from Term to Term, and who will as absolutely prescribe to you in it, as your Physician in a dangerous Illness. The Law, my good Friend, I look upon, more than any one thing, as the *proper* Punishment of an over-hasty and perverse Spirit, as it is a Punishment that follows an Act of a Man's own seeking and chusing. . . .

The Representation that once hung up as a Sign in the Rolls Liberty, on one side a Man all in Rags wringing his Hands, with a Label importing *that he had lost his Suit*, and on the other a Man that had not a Rag left, but stark naked, capering and triumphing *that he had carried his Cause*, was a fine Emblem of going to Law, and the infatuating Madness of a litigious Spirit.

At mid-century, two-thirds of Marylanders were free; of the balance, a small percentage were indentured and convict servants, while the remainder were slaves. Slavery continued to embed itself in the province's social and economic structure until the Revolution. Independence for the colony did not bring independence for most of Maryland's black population but the post-war period saw the beginning of a long-term trend toward increasing freedom for enslaved blacks. Prior to the war, only about 4 to 5 percent of Maryland's blacks (including mulattos) were free; most of this group were descended from Africans who entered the colony as servants or from mothers who were free. After the war, the rate of manumission (whether by will or deed of manumission) increased dramatically. Some masters freed their slaves in the belief that the principles of the Revolution applied to all people regardless of color. Others acted from economic considerations: the use of slave labor increased profits from crops of tobacco but added unnecessary expense for farmers who grew only wheat, a crop that did not require the constant attention that tobacco demanded. A third stimulus came from religious belief as both the Society of Friends and the Methodist Church opposed ownership of slaves. In the

last quarter of the century, the free black population grew at a faster rate than did the slave population, a trend that would result in Maryland's having the largest free black population of any state during the antebellum period.

The seventeenth-century experiment in colony-building could be counted a firm success by the eighteenth century. An increasingly prosperous (white) population exploited opportunities offered by an increasingly diversified economy and translated their success into an active share in the governance of the colony. The signal political event of the century was the achievement of independence from imperial rule, in concert with neighboring colonies to the north and south to form a union around principles enunciated in the Declaration of Independence. More subtle but equally significant was the evolution of the agricultural economy in two directions, one the continuance of tobacco cultivation using slave labor and the other the production of wheat with free labor. When the nation finally grappled with the problem of slavery in the nineteenth century, Maryland found itself divided along that fault line.



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Maryland in the Nineteenth Century

War, Memory, and the Tragedy of the Commons

by Robert I. Cottom

Living as we do at a time when developers' blueprints profoundly alter the landscape each year, we quite naturally have formed a vision of nineteenth-century Maryland that reflects what we would like it to have been. Longing for permanence ourselves, we conjure up images of our predecessors' slower-moving, orderly world. We think of carriages, not cars; calls, not e-mails; oyster tongs, not trans-Atlantic flights; villages, not suburban sprawl. Very often we approach Maryland history as though it were a large book to study closely one page at a time, an issue here, a community there. Seldom do we look at the history as those who lived in it did. Were we to do so, it would seem more like a book held in the hand, pages turning swiftly in a relentless wind.



Marylanders in 1800 were the proud, uncertain citizens of a new republic, nursing the wounds of revolution, remembering the dead, but cherishing the idea of liberty and celebrating its benefits. Annapolis retained its charm, and raw, young Baltimore was abustle. Merchants and craftsmen sought markets for their goods. Tobacco planters watched their yields dwindle and wondered what international markets would do. Slavery, discussed in the recent Constitutional debates, was an immediate and unpleasant fact of life. But clearly 1800 marked a time to get on with things. And get on they did.

In the next three decades—one adult lifetime—Marylanders established Baltimore as the fastest growing city in the United States, created a banking system, mobilized capital, and launched two great transportation projects: the C&O Canal and the B&O Railroad. Mills and factories along the turbulent Patapsco spun, forged, and pressed in a frenzy. When British troops burned Washington and turned north to clean out that “nest of pirates” in Baltimore—whose swift

“Any elected government is bad, I think—those who aspire to govern have to flatter the people too much in order to get elected, and once in office they are too afraid of displeasing them.”

Rosalie Stier Calvert (1795–1821), from a wealthy Belgian family, became the wife of plantation owner George Calvert of Prince George's County. She revealed a sophisticated intelligence throughout detailed accounts of her family, social, and business affairs in her voluminous correspondence.

Portraits, Magnets, and Messages

Portrait painter Samuel Finley Breese Morse dreamed of sending messages across wires using electromagnetism. After convincing the United States Congress to appropriate \$30,000 for his experiment, Morse's friend John H. B. Latrobe persuaded the B&O Railroad to let Morse string wire along their right-of-way from the basement of the Capitol in Washington, DC, to Mount Clare Station in Baltimore. On May 23, 1844, Morse tapped out a four word message, “What Hath God Wrought?” The *Baltimore Sun* was the first newspaper to use telegraph lines for news gathering and transmission. Today newspapers use computers connected to lines which can even transmit the images that Samuel Morse painted.

privateers dared to blockade Britain itself—the city met them head on, hurled them back, and defiantly created what would become a national anthem.

In the century's second three decades, the pace of change was simply too swift for quiet adjustment. Maryland society experienced a number of growing pains. The movement to abolish slavery that had arisen during the Revolution collapsed beneath the weight of an



Federal guns overlooked Baltimore's inner harbor from May 1861 until the end of the war, ensuring the city's loyalty to the Union cause. One was trained on the Washington Monument, seen in the distance. Courtesy of the Enoch Pratt Free Library.

opposition frightened of the idea of black freedom. The banking system failed, plunging the nation into the most severe financial depression Americans had ever experienced. Waterpower and its combination of port and railroad facilities continued to draw people to Baltimore until it became the third largest city in the country, but

waves of immigrants swamped native-born Marylanders with Irish brogues and German culture. Newcomers inspired the fear among the native-born that their cultural dominance was in peril, and a major political force—the Know-Nothing or Nativist Party—arose in response. Politics descended into violence.

Maryland history in those years, colorful though it is, nevertheless was much the history of the nation writ small. With the exception of the British attack on Baltimore, what happened here—industrial technology, financial panic, immigration, nativist politics, the abolition movement—occurred elsewhere. Then the seventh decade

“One woman brought two pigs, a white one and a black one; we took them all on board; named the white pig Beauregard and the black pig Jeff Davis.”

Harriet Tubman on slaves boarding a boat for freedom. Harriet Tubman (1820–1913), born in Dorchester County, escaped from slavery and helped others escape through the Underground Railroad.



arrived, bringing with it sweeping changes that would forever alter the political, economic, philosophical, social, and emotional landscape. This time Maryland history was not national history capsulized.

The impetus for change was the American Civil War. It is a cliché to say that the war pitted “brother against brother,” and it is a commonplace to say that it did so here. To be sure, any number of houses divided—in Maryland, in the border states generally, and elsewhere—as sons went North, and South. Who can forget Private Wesley Culp who left his family farm in Pennsylvania for a job in the Shenandoah Valley, enrolled in the Army of Northern Virginia, and died on the slopes of a hill overlooking his childhood home just outside the small town of Gettysburg? Wars give birth to apocryphal tales by the thousands, and Civil War literature has more than its share. But this war did not just divide families; it completely rent the social fabric of the state, leaving scars that took a century to heal and resentments that never would.

When war broke out in April 1861, Maryland was one of the last to take sides. For months, as states in the Deep South seceded, Maryland worked to preserve the Union while looking closely to Virginia, whose actions could decide Maryland's fate. Social and business ties with the South made war against that region unthinkable. Lacking the core of effective secessionist “fire-eaters” that had swayed South Carolina, Alabama, Mississippi, Georgia, and Louisiana, Maryland's would-be secessionists had far less power to move the state, and little reason. That is until fighting began at Fort Sumter, Lincoln called for volunteers, and Virginia seceded, making Maryland the front line of the war. The armies met in their first pitched battle in July, and when in September Maryland



"I understood the pathway from slavery to freedom. . . . I set out . . . at whatever the cost of trouble to learn how to read."

Frederick Douglass (1817–95), born a slave on Maryland's Eastern Shore, became one of America's greatest abolitionists.

secessionists attempted to meet, Lincoln's Secretary of State had them arrested. If Marylanders were reluctant to become the war's front line, Lincoln was equally reluctant to surrender Washington to the Confederacy.

As wars go, the Civil War in Maryland—with the bloody and terrible exception of the Battle of Antietam—was relatively mild. Maryland Union regiments suffered about a thousand battle deaths; Maryland Confederates probably died in similar numbers, though the Virginia regiments in which many enlisted were so savaged that casualties may well have been higher. We will never know the true cost.

Yet if the direct bloodshed was relatively light, the social damage was much greater. A remarkable new book, Kathleen Ernst's *Too Afraid to Cry: Maryland Civilians in the Antietam Campaign*, shows the

cost of war in Washington County, whose location at the mouth of the Shenandoah Valley placed it in the path of Confederate armies moving north in 1862, 1863, and 1864. As the troops swept by, neighbor turned against neighbor, wife against husband. By the time hostilities ended, western Maryland resembled fought-over Virginia. In the rest of the state, the war's direct impact was not so severe. The north shore of the Potomac put up with countless raids and skirmishes, and central Maryland was frightened by Confederate cavalry, but the war also brought prosperity to many in the form of army contracts.

The war's best-known social stroke, the ending of slavery, occurred in Maryland in 1864, ahead of the rest of the country. For years slavery had been a sickly institution in Maryland, the number of free blacks nearly equal to the number of slaves by 1860. Most of the state, even some of its slaveholders, welcomed emancipation as an inevitability best faced now.

If the impact of the war was relatively mild in material terms, why was the social—perhaps one should say psychological—damage so great? The fact is that only the social fabrics of Missouri and Kentucky and parts of Tennessee—where guerrilla warfare was especially brutal—were torn as permanently as Maryland's by 1865.

Although relatively few blood feuds disguised themselves in uniform, Maryland emerged from the war with one-half the population barely speaking to the other, a condition whose trace elements persisted until quite recently. The Maryland bar split; lawyers who had practiced and dined together now crossed the street to avoid one another. Many upper-class and influential Marylanders had supported the Confederacy, and they well remembered the humiliation and outrage of being arrested at the funerals of their Confederate sons or being sent across the lines for

Lincoln and the Lady from the Eastern Shore

In 1815, Anna Ella Carroll was born into the privileged, slave-owning Carroll family in Somerset County on Maryland's Eastern Shore. Active in Baltimore and Washington politics, she became the press agent for the American party, known as the "Know-Nothing" Party. Although vehemently opposed to immigrants and immigration, on the subject of slavery the Know-Nothings tried to maintain a moderation that appealed to most Marylanders. However, Carroll supported Abraham Lincoln for president in 1860, and she celebrated his winning by freeing all of her slaves. She became a close adviser to the president and was called "the great, unrecognized member of Lincoln's Cabinet." During the war, Lincoln sent her to secretly inspect the war situation along the Mississippi River. Later, Secretary of War Edwin Stanton wrote, "She did the great work that made others famous."

smuggling clothing and medicine. Soon after war's end they regained political control, quickly discarded the pro-Union constitution of 1864, and settled down to enjoy decades of Democratic Party rule, much as did the Deep South. Resentments bred of wartime never seemed to heal.

Sometimes the hatred took an obvious form, as for example in the treatment of the battlefield dead. On most fields—including Antietam and Gettysburg—the victors controlled the burials. The defeated lay unburied a long time, then found graves shallow, unmarked, and unmemorialized.

Union veterans, still bitter from their own wounds, were unwilling to accord the enemy anything like humane ceremony. After the war, hostilities continued. Confederate Marylanders' efforts to memorialize their sacrifice at Gettysburg were initially denied by the battlefield commission controlled by former Union officers. By the time the Civil War dead were all buried and memorialized, the scars were deep and almost beyond healing. In Baltimore, numerous monuments to the Confederate cause went up: the solitary Union monument was later moved to make way for an expressway.

Post-emancipation race relations were anything but pleasant. Former slave owners attempted to reestablish their system of labor by forcing African-American orphans, and there were many, into a type of peonage. The Freedman's Bureau and Judge Hugh Lennox Bond halted the practice. Frederick Douglass's son, a Union cavalryman, stopped in St. Michaels on his way home from the war and commented to his father that here was a place black men would find

trouble. A white farmer murdered Harriet Tubman's former husband on a road near Cambridge in 1867 and was acquitted of the crime. The violence was not all one-sided. Maryland had provided the Union army with six regiments of United States Colored Troops, and when these battle-tested veterans returned home they brought their rifles with them, as former Confederates soon discovered. In Baltimore, USCT veterans' organizations paraded—regularly and armed.

How deep the feelings ran can be seen in the fate of the postwar amendments to the Constitution. Maryland, under Union control, ratified the Thirteenth Amendment ending slavery almost before the ink was dry, on February 3, 1865. Then Democrats, Southern sympathizers, regained control and rejected the Fourteenth and Fifteenth Amendments. The state would not ratify the former until after *Brown v. Board of Education*, on April 4, 1959; the latter was quietly approved by the governor on May 7, 1973. In 1939, nearly three-quarters of a century after the last shot, a defiantly romantic legisla-

ture made the Confederate battle anthem, "Maryland, My Maryland," the state song. In 1992, the Maryland Historical Society at last held a joint exhibition of Civil War memorabilia from both sides—formerly they had been kept separate. And in 1994 Maryland finally got a state monument at Gettysburg, the last of the battle's participants to do so. The statue, which will probably outlast all of us, fittingly depicts two men, both wounded.

If the first casualty of mid-nineteenth-century Maryland history was social civility, the second was the devastation of the Chesapeake Bay. Again, the lasting effects on the state derived from national events. In this case the damage originated in a nineteenth-century idea, namely that progress was inevitable and that nature rightly should and would give way before it.

Immediately after the Civil War, American capitalism underwent a period of explosive growth. Armed with boundless energy and new industrial technology, Americans grew more, built more, and bought more. They shot the buffalo, plowed under the Great Plains, and tunneled for gold, silver, and coal. Not surprisingly, they also ate ravenously.

At the beginning of the nineteenth century, New England, particularly Connecticut, was the center of the national oyster industry. Thanks to a new vehicle for harvesting the bivalve—the dredge boat—Cape Cod beds were soon exhausted, followed quickly by those in Long Island Sound. New Englanders turned their eyes south and entered the Chesapeake, where they quickly angered Virginians, who banned "foreign dredge boats" from the lower Chesapeake in 1810. The



An oyster lugger unloads in Baltimore in 1905. Courtesy of the Library of Congress.

Yankees moved north into Maryland waters, prompting a similar reaction ten years later. Alas, Maryland only banned the Yankees, not the dredge boat.

The Maryland oyster industry, now conducted largely by natives but propelled by several relocated Connecticut packing houses, grew steadily in the antebellum period. Then two postwar developments made the oyster market boom. Railroads expanded, and packers found effective ways to use the tin can, which had been invented in France early in the century. Suddenly in the late 1860s it was possible for swells in New York, miners in the Comstock Lode, and everyone in between to dine on Chesapeake oysters. The rush was on.

The Chesapeake in these years is best described as an unsettled, lawless frontier. Crisfield more closely resembled Dodge City than anyplace in Maryland. Packing houses lined its shore, six hundred dredge boats worked its docks, and calloused dredgers created havoc in town. A poorly equipped, undermanned state force of Oyster Police tried to keep order on the water, and more importantly preserve some oyster beds. Businesslike dredgers hooted and drove them off with shotguns and Winchesters. At the height of the chaos 3,500 boats scoured the bay with dredges and tongs, leaving little behind but mud.

By late in the century, fully one-fourth of Maryland's workforce was employed in dredge boats, packing houses, or canneries. Oyster harvests rose sharply in the 1870s then fell precipitously, prompting warnings that too many were being taken out. The crop then peaked in the 1884-85 season at fifteen million bushels.

Few heeded the voices of reason, like that of Johns Hopkins University biologist William K. Brooks, who knew more about oysters than anyone in the country. Brooks argued the dangers of unlimited harvesting in *The Oyster: A Popular Summary of a Scientific Study*, to no avail. *Harper's Weekly Magazine* chimed in that "Thirty years ago these beds were considered inexhaustible, but so merciless have been the depredations that the greatest oyster territory in the world is in serious danger of permanent depletion."

Watermen turned a deaf ear. "Get it today! Hell with tamar!" they cried. "Leave it 'till tamar, somebody else'll get it!" A sour joke circulated widely that if a waterman happened upon the last oyster in the world, he would sell it. Certainly watermen were to blame for the disaster in the making and for resisting all efforts to curb it, but they were hardly alone. Fishermen working on the same principle that nature was there to be used soon depleted the sturgeon, shad, and menhaden stocks. Market gunners slaughtered ducks and geese by the tens of thousands.

The sad truth is that the Chesapeake in the last half of the nineteenth century fell victim to a degree of exploitation that has been aptly called the "tragedy of the commons." A great natural resource was depleted to the point of destruction because no body of

law governed its use. Anyone could do what he chose on the bay, and once begun, a rampant market economy could not be stopped. To be sure, other ills contributed to the bay's decline—acid seeping from mines in Pennsylvania, industrial waste from Baltimore, and sewage from Washington and Norfolk. No one group is completely responsible.

H. L. Mencken, who crowed that the bay was the "great protein factory," had no way of knowing that prior to its destruction in the nineteenth century, the bay's abundant oyster population could filter the entire Chesapeake every three and one-half days. Nor did his contemporaries appreciate that the oyster beds created a terrain of hills and valleys, wherein other species bred and flourished. Only recently have we begun to realize the extent of the harm caused in that colorful heyday.

For all that Marylanders achieved in that hundred years—Fort McHenry and the Star-Spangled Banner, the B&O, religious and civic toleration, public education, emancipation, a great age of philanthropy, the establishment of a world-class university—most of which remains with us to this day, the century's two greatest events were tragedies of monumental proportions.



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“Ain’t Nothing What It Used To Be”

Maryland in the Twentieth Century

by Robert J. Brugger

With few exceptions—the Dustbowl of the 1930s comes to mind—life in Maryland has fairly well illustrated everything that belongs in a survey history of twentieth-century America. These large developments become noticeable not suddenly in 1900; they emerged in the several decades before the spring of 1917, when, remarkably enough, Congress voted to send United States citizen-soldiers to fight in a European war.

A short list of the century’s large themes would include the rise of corporations, meaning not only the increasing prevalence of the form (shareholders, directors, employees, and legal “personhood” without mortality), but also the corporate tendency to combine, minimize or drive out competition, and maximize profits as an end in itself; the rise of consumerism, meaning not only a customer’s want for things that brought comfort, convenience, or prestige, but also a shift in the work of advertising—from telling people what one made to suggesting what they wanted; scientific discoveries that transformed our way of seeing time, space, illness, and ourselves; professional associations with standards for licensing; an academic culture, arguably originated in this country at Johns Hopkins, which championed secular approaches to the search for truth; technological innovations that even by 1915 had revolutionized transportation and communications; experimental styles in the arts, a creative sense of alienation, a willingness to depart from tradition and disconnect from historical lessons, if there were any; increas-

ing awareness of disparities between American articles of faith and social realities; and a willingness to export democracy as opposed to offering it to the world as an example. In the age we call modern, Marylanders for the most part have demonstrated the quintessentially American.

At “the turn of the century,” as several generations referred back to the age of President William McKinley and Governors Lloyd Lowndes and John Walter Smith, one could scarcely breathe the air in South Baltimore or at Locust Point, and industrial smoke spelled prosperity. Thousands of houses in Baltimore had privies in the backyards, as the city lacked a sewer system. The water in the basin, or inner harbor, floated human and animal waste and other unmentionables; its smell made a lasting impression on visitors. Tuberculosis and typhus plagued the city. Malaria and yellow fever forced the better-off to summer suburbs and into beds with mosquito nets. When an African-American native son won a national boxing crown, Baltimore whites took to the streets, pounced on blacks, and committed wholesale street violence—to remind them of their place. Advertisements for patent medicines—many of them alcoholic, some containing cocaine—filled the newspapers. Maryland farms numbered almost 49,000. Twice or thrice a week, dairy companies delivered milk to urban doorsteps, more or less straight from the farmer’s bucket. The nation’s hunger for coal fueled a robust economy in the Georges Creek Valley south of Frostburg. The

reliance on railroads maintained thousands of jobs and sustained entire towns along the lines of the B&O, Western Maryland, and Pennsylvania. Women of the white middle and upper classes kept to their separate domestic spheres; others, by far the majority of women black and white, performed menial jobs like washing clothes, which went on a line to dry in the breeze, or needlework in Baltimore sweatshops. In season, thousands of them picked fruits and vegetables in Western Maryland and on the Eastern Shore, often alongside their children. Thanks to such labor, Maryland could boast of its clothing and canning industries. Steamboats offered the only direct route from the Western to Eastern Shores; traffic consisted mostly of farm produce and retail goods. A handful of families spent the summer at Sinepuxent Beach (becoming known as Ocean City), where shooting birds claimed almost as much attention as bathing in the surf. Villages were growing up on the B&O’s Washington Branch and on the trolley lines that ran out from the city of Washington, some as far as Laurel and Rockville. Streets in Baltimore and the main streets in larger Maryland towns were paved with Belgian block or brick. Major state roads remained macadamized (packed with crushed rock). In rainy weather other roadways turned to quagmires, more or less. The loudest voices for improvement came from farmers with goods for market, cyclists who had joined the craze for pedaling around the countryside, and a marginal but rising number of automobilists.



Maryland Suffragists marching in Baltimore around 1905. Courtesy of the Maryland Historical Society.

Maryland reformers rose from these robust and smoke-churning realities. Like their counterparts in other states, progressives united in the belief that middle-class good sense, good government, and scientific knowledge could make a difference for the better. They fought for clean government in Baltimore and Annapolis; against child labor, prostitution, and the conditions that led to tuberculosis; for better working conditions in the coal fields, sewerage in Baltimore, better roads throughout the state, and women's suffrage. A daughter of a leading German-Jewish family epitomized the best in the reformist spirit by opening a school in East Baltimore for less fortunate, newly arrived Russian Jews. In the same vein a wealthy railroad man and art collector established public baths for the poorest in the city. Others claiming to be progressive argued that government would be less corrupt if whites only voted; Maryland citizens—including

recently naturalized European immigrants fearful of being next in line for disfranchisement—repeatedly turned down such proposals. Maryland passed timely or original statutes covering workmen's compensation, pure food and drugs, and women's working hours. Federal measures in any case often preceded, trumped, or dictated state measures. The Maryland gentlemen who sat in the General Assembly were not prepared to ratify Congress's woman suffrage amendment. Most Marylanders opposed national prohibition, which passed by another constitutional amendment. After 1918 Eastern Shore watermen who violated the terms of a protective wild-geese treaty with Canada broke the law of the land.

World Wars twice led to new heights of federal spending and sustained government presence in American life. When Congress

voted for war against the Kaiser in 1917, the army condemned vast acreage in Anne Arundel and Harford counties to train and equip soldiers. These installations in turn called for more roads and encouraged nearby housing and commercial development. The war brought a boom to hundreds of state industries, notably in Baltimore steel, shipbuilding, munitions, clothing, food processing, and their many feeder industries. Comparatively well protected from enemy attack, Baltimore again thrived as a wartime shipping point. The war created enough civilian jobs to swell the city of Washington and its streetcar suburbs. War-related growth also helped to explain the appearance of the Washington Suburban Sanitary Commission, which after 1918 ensured that still untreated sewage reached the flushing authority of the Anacostia and Potomac.

From Church Organ to Ragtime Piano to Broadway

James Hubert Blake was born in 1883 Baltimore to parents who were former slaves. One evening while his mother was grocery shopping, young Eubie wandered into an organ shop and proceeded to play. The owner declared the boy a genius and dared the church-going mother to neglect her son's God-given talent. Of course, the owner also sold the Blake family an organ.

From that point on, the hardworking stevedore and laundress encouraged their son's obvious musical talent, and at the age of five little Eubie Blake climbed up on an organ stool and gave his first public performance.

By the turn of the century, Blake was playing ragtime piano in Baltimore's bars, hotels, and brothels, much to his mother's dismay. Blake and Indiana-born lyricist Noble Sissle performed as the "Dixie Duo" and wrote Broadway's first black musical in 1921. Called "Shuffle Along" it depicted petty rivalries in the black community and satirized white politics. Ironically, his song "I'm Just Wild About Harry" became one of politician Harry Truman's theme songs as he ran for the presidency years later. Blake's classic "Love Will Find A Way" endures. Before he died in 1983 he was awarded the Medal of Freedom at a ceremony at the White House.

The Second World War struck Maryland even more severely—like a typhoon of jobs and money. Available work again exceeded the Baltimore labor market, so thousands of newcomers, black and white, arrived from the Maryland countryside, the South, and Appalachia. Bethlehem Steel, Bethlehem-Fairfield, and Maryland Drydock employed thousands of men and women in round-the-clock shifts, making steel, building cargo ships, repairing vessels of all kinds. The state's leading aircraft supplier, the Glenn L. Martin Company, had so many orders to fill—for both the United States and her allies—and needed so many new workers that the firm got into the business of building its own housing in and around Middle River. Thanks to wartime demands on the nearby federal government, Montgomery and Prince George's felt these winds even more strongly. Population soared. Income levels rose. Pressure on undeveloped real estate near the District line mounted.

Life, liberty, and property (the last of which Jefferson rephrased as happiness): Marylanders had grown up in reverence of these basic American principles—or had immigrated with them in mind—and fought to uphold them in both world wars. Released from World War II and the dismal times that had preceded it, postwar young adults started families. As children grew markedly in number, authorities built new schools and playgrounds at an unprecedented rate. Further in the pursuit of happiness, families after 1945 tended to move to the suburbs, aiming to realize the American Dream by living in single-family houses, tending a lawn and maybe



"God opened my mouth and no man can shut it."

Lillie Carroll Jackson (1889–1975) was a civil rights activist and long-time president of the Baltimore NAACP.

a small garden, and owning a car. Aided by the G.I. Bill, developers and builders obliged with countless subdivisions. So did auto makers, whose well-being some people believed a sign of the country's good health. In the 1910s and 20s the rise in auto ownership had given Maryland, as other state governments, a phenomenal source of licensing income and regulatory power. In the late 1940s and 1950s, after the decade of depressed economy in the 1930s and four years of wartime deprivation, Marylanders wanted their cars, called for new highway construction, patronized "drive-in" estab-

ishments, and shopped at the shopping centers that sprang up at suburban intersections. State funding for roads surged. Marylanders built a long-discussed bridge over the Chesapeake Bay, changing life on the Eastern Shore forever. Federal money paid for new interstate superhighways, a tunnel under Baltimore harbor, and metropolitan "beltways" to speed traffic around Washington and Baltimore. In this age of personal transportation, trolley tracks came up (or went under asphalt) in Washington and Baltimore. Ridership had declined, and the streetcars impeded the ubiquitous auto. Meanwhile baseball on 33d Street in Baltimore, boating, crab feasts, and fishing highlighted the good things about life around the Chesapeake.

Income levels in the "Land of Pleasant Living" owed a deep debt to the unpleasant fact of the Soviet Union. The country prepared for, hoping thereby to avert, the next world war, and this stimulated Bendix, Westinghouse, Western Electric, Martin Marietta and like industries with strong ties to national defense. Federal installations like Andrews Air Force Base, Indian Head Naval Ordnance Station, Goddard Flight Center, Defense Intelligence Agency, Army Map Service, and Fort Detrick and contractors like the Johns Hopkins Applied Physics Laboratory pumped vast sums into the Maryland economy. In this state of perpetual war readiness, the nation's capital city metamorphosed into the center of the Free World. Federal budgets climbed; government workers and office space increased. High housing prices encouraged development farther outside the District line. Old

streets became commuter routes in need of widening. New roads had to be built. Farms became shopping centers. Nuclear-war strategizing placed federal complexes like the Atomic Energy Commission and Bureau of Standards in what only for a brief time remained rural settings.

Because World War II in Europe was a war against "master race" pretension, and because the Cold War with Communism forced the United States to compete for the loyalty of Africans, Asians, and Latin-Americans, racial inequalities in Maryland and the rest of the southern states in the 1940s and 50s at last lay exposed to the white majority as never before. The national movement for civil rights gradually gained strength, and in it Baltimoreans of African-American descent appeared at the fore. They rebuilt the Baltimore chapter of the NAACP, staged peaceful demonstrations outside of downtown stores that did not allow black customers to try on clothes or refused to hire black workers using the slogan

From Law School to Hi-De-Ho

Cab Calloway, born in Baltimore in 1908, worked as a busboy at the Century Theater and the Rennert Hotel, caddied at the Baltimore County Club, sold newspapers, and exercised horses at Pimlico Race Track before he decided to go to law school in Chicago. Growing up in Baltimore, Cab had also watched "the raucous Baltimore . . . night life with loud music, heavy drinking and the kind of moral standards or lack of them that my parents looked down on."

To earn extra money for his studies in Chicago, he decided to form his own jazz band. He was an overnight sensation in the Windy City, and by age 21 he was a star at the Cotton Club in New York. He soon abandoned his legal dreams and spent his life appearing in concerts, movies, and television. His 1931 hit "Minnie the Moocher" continued to bring him international acclaim long after the Great Depression was a dark, dim memory.

"What you have to do—white or black—you have to realize that you have certain feelings about the other race, good or bad. And then get rid of them. But you can't get rid of them until you recognize them."

Thurgood Marshall (1908–93), a Baltimore native, was a civil rights lawyer and the nation's first African-American Supreme Court Justice.



Prohibition and the Free State

During the 1920s and 1930s, Maryland became known as "The Free State" because of four-term governor Albert C. Ritchie's vehement opposition to the Eighteenth Amendment, forbidding the sale of alcohol. Ritchie was not known as a hard drinker, but he was doggedly devoted to states' rights. When President Warren G. Harding demanded a state-by-state crackdown on the illegal flow of liquor, Ritchie advised his attorney general to absolve Maryland police from any obligation to do so. Ritchie soon became a national rallying point in the struggle against the dry tyranny of the federal government. Some militant opponents even called for Maryland to secede from the United States, so that it could become "The Free State." Ritchie declared the Harding administration's position "an unnecessary and drastic federal infringement on State and personal rights."

"Don't Shop Where you Can't Work," and made the decision first to challenge state school segregation at the top—at the post-graduate level, where it was most vulnerable. Baltimore and Washington both were cities with strong African-American traditions and institutions. Not surprisingly, a Baltimore-born, Howard University trained attorney in 1954 helped to bring about one of the century's leading Supreme Court decisions declaring that segregated schools were inherently unequal and therefore unconstitutional.

This principle of the wrongness of the color line many white Marylanders were prepared to accept.

Some stores, theaters, and restaurants needed little prodding to drop racial restrictions. Baltimore City schools integrated slightly before the Supreme court ordered it done. The Maryland National Guard integrated quietly, as did the University of Maryland. Housing and swimming pools proved more difficult to make interracial, however. Twice in the 1960s a combination of economic and race tensions produced serious riots in Cambridge. Members of the clergy, black and white, and the protesters who followed them abhorred violence in the name of racial justice; others argued that no change would come to Maryland without violent



This aerial photo, taken about 1935, shows Crisfield—often called the "Seafood Capital of the Nation,"—at its height. Refrigerated train cars could be loaded with the Bay's bounty at the water's edge or from the numerous packing houses along the harbor. Courtesy of the Maryland State Archives.

demonstrations. In 1963 Maryland moderates won gains in public accommodations, which federal measures sweepingly addressed the following year, and stronger enforcement authority for the state's Commission on Human Relations, whose roots lay in the 1920s. In 1966 the state passed one of several anti-blockbusting laws, and the next year finally dropped a law against interracial marriage. Violence in Baltimore and Washington following the assassination of Dr. Martin Luther King, Jr. produced some sympathetic community and business help toward rebuilding but also considerable backlash among whites and blacks alike. Afterward, Washington's African-American middle class began to settle in large numbers in Prince George's County. Baltimore's middle class departed the city at an alarming rate. Blacks who stayed behind elected their own to the city council, General Assembly, and eventually the mayor's office. African Americans played a larger role in public life in the last quarter of the century than ever before. But even after efforts to level the public playing field, private economic gains—as measured by jobless rates, median household income—registered disappointing results. Some black families partook fully in prosperity; even in prosperous times, life for inner-city blacks, many of whom were jobless and uneducated, could be dreadful. Marylanders thus illustrated the ambiguous legacy of the 1960s. Moral indignation on both sides of the color line had burned brightly during the civil rights crusade; later efforts to make the poor self-sufficient, housing affordable, and public education functional if not uplifting called for something else.

In any event, Marylanders in the late twentieth century continued to believe in progress. The movement for equal rights carried an implicit challenge to all invidious distinctions, not just those restricting African Americans. Women's liberation, while having its own history, drew strength from the civil rights movement. In 1972 the General Assembly voted heavily in favor of amending the United States Constitution—and likewise the state charter—so as not to deny or abridge equality of rights because of gender. By 1982, when a woman served as majority leader in the senate, about sixty bills had passed to ensure the gender neutrality of Maryland laws. In this new environment, women left the home in ever-greater numbers to embark on careers or simply earn the extra income that families needed. Children became increasingly a matter of state interest. Legislation to protect children from abuse passed in 1967, and child-support enforcement became a part of the state's Human Resources department in 1976.

In the second half of the century the nation and indeed the world benefited from biomedical research conducted at the University of Maryland, Johns Hopkins, and the National Institutes of Health. Maryland doctors helped develop a vaccine against Polio, made important discoveries in cardiac surgery, eye care, and preventive medicine; they led the way with intensive-care units and shock-trauma centers.

Meanwhile, world-wide competition largely removed what the progressives had only policed: smoke-churning industry. In the fifteen years after 1972, Maryland

From Hopkins to Harvard to Prison

Promising young Alger Hiss had graduated from Baltimore's City College to the Johns Hopkins University and then on to Harvard Law School. He served as a law clerk to Supreme Court Justice Oliver Wendell Holmes and as a New Dealer in the State Department.

Along the way he met Baltimorean and Communist Party Member Whittaker Chambers, who later became a senior editor of *Time* magazine. In 1948, testifying before the House Committee on Un-American Activities, Chambers accused Hiss of also having been a member of the Communist Party and passing State Department papers to Chambers secretly during the 1930s. Vigorously denying the charges that he was an ex-communist agent, Hiss became flustered under the dogged questioning of the intense California congressman, Richard M. Nixon. Hiss was later sentenced to five years in prison; upon his release in 1954, he continued to assert his innocence. Richard Nixon went on to become President of the United States. Whittaker Chambers died in 1961, but in 1984 he was awarded the Medal of Freedom posthumously by President Ronald Reagan.

Claribel, Etta, Gertrude, and Henri

Dr. Claribel Cone, the pathologist daughter of a wealthy textile merchant, had already graduated from the Women's Medical College in Baltimore and studied at the Johns Hopkins Hospital when she decided to take her younger sister Etta on their first trip to Europe in 1901. Claribel had met another Hopkins medical student, Gertrude Stein, during her early years in Baltimore. Stein dropped out of medical school, began writing poetry and prose, and traveled to France, where she befriended many young artists, including Van Gogh, Picasso, Cezanne, and Henri Matisse. When the Cone sisters arrived in Paris, Gertrude Stein introduced them to her new circle of friends, and the sisters began collecting their works. They collected more than forty Matisse paintings plus many other works of modern art, eventually leaving the art plus \$400,000 to the Baltimore Museum of Art.

manufacturing jobs declined by almost 17 percent, notably affecting the working families of eastern Baltimore City and County. Even so, for every manufacturing job lost, fifteen new, non-manufacturing jobs were created. While many of them were low-paying service jobs, the state increasingly attracted technical, smokeless companies.

Competition for such firms and their jobs, attracting new business of any kind, became one of the signal responsibilities of state government everywhere. Striving "to provide the best long-range outlook for profitable business," Maryland compared itself favorably to neighboring states; it offered employee training programs to relocating or new businesses, enterprise zones, foreign-trade zones, and of course tax incentives. The state created a low-interest lending agency both to assist expanding businesses in the state and attract new activity. In its first ten years, through 1976, forty-eight firms benefited from the program; in the next seven years alone that number climbed to 207. The state's Office of Business and Industrial Development trumpeted in the early 1980s that "Maryland's positive attitude toward business presents opportunities that are important to the expanding high-tech firm." Electricity was available and dependable. Fiber optics soon would link Baltimore and Washington with New York and Boston, and the state's telecommunications network was expanding. Water use stood at only half of capacity; "[t]he region is fully capable of supporting future economic growth."

Partnership became the key word, the carrot the state's business-appeal logo. "Come for the carrot," declared the agency in 1983. "You'll stay for the greens." Special booklets touted the steadiness and pride of craft that marked workers in those parts of the state where high unemployment beckoned wise investors. "Marylanders at all levels have the attitude that's right to

make businesses feel at home." A guidebook to business regulations made a good-faith effort to explain environmental health and safety laws and make it easy for executives to get in touch with the right officials for permits and the like. The state noted its "locational advantages."

Maryland in fact commodified itself. "Leisure-time options exist for the executive who either wants to mix business with pleasure or seeks just plain fun," said a promotional piece of the period. Symphony orchestras, ballet troupes, opera companies, theater groups, colleges and universities all received mention. But delicious seafood and natural advantages finally shared the promotional glare—steamed crabs, fresh oysters, baked rockfish, surf, sand, sailing, and winter skiing in Western Maryland. "Making a good living and living the good life are abundantly available in Maryland," said a special advertising supplement in the 1980s. "The state is only 12,303 square miles, a remarkable sweep of ocean and bay, rivers, and lakes, forest, and mountains. The breadth of America can be experienced within a 200-mile trip."

These appeals overlapped with serious reports from the field, from people who examined the wildlife, forests, and waters of the state in terms of long-range trends, wildlife habitats, and ecosystems. The health of the bay itself, though supposedly improving under protection of the federal Clean Water Act of 1972, seemed to be declining faster than pessimists had feared. Bethlehem Steel continued to dump tons of waste into the bay every day. Aberdeen Proving



"All the hostesses try to feed me seafood, thinking I must like it because I wrote about the sea. I don't care for seafood very much. I don't swim very well either. I don't keep goldfish for pets and I can't handle sailing vessels, although people usually expect all of these things of me."

Rachel Carson (1907–64) was an ecologist and writer disturbed by the careless use of synthetic chemical pesticides after World War II. Carson warned about the long-term effects of such misuse, inspiring wide-ranging changes in the industry.

Ground contributed untreated wastewater with chemicals left over from munitions making. Sewage from the town of Easton went into the bay almost completely untreated. Each year, according to the National Oceanic and Atmospheric Administration, Maryland and Virginia discharged nearly four trillion gallons of wastewater into the bay, including nearly five million tons of toxic pollutants—ammonia, cyanide, and chlorine among them—enough to fill ten supertankers. As an estuary, the bay flushed only about 1 percent of the pollutants out to sea, the Wash-

ington Post reported in June 1986, it "traps them like a giant sink." Life in the bay was in steep decline. Wintering waterfowl were greatly reduced; the rockfish catch was severely depressed; oyster harvests were down two-thirds over the past ten years; soft-shelled clams were declining even faster than oysters; and shad catches were the lowest ever. Sixty percent of the bay's aquatic vegetation had disappeared since 1966. The Chesapeake watershed in 1986 contained a population in excess of twelve million—one-third of whom had been added in the past thirty years.

The pace of change, both beneficial growth and its serious costs, increased toward the end of the century, as Maryland officials drummed up business while watching the environment. "Come to Work, Stay to Play" became the slogan of the state's hardworking Department of Business and Economic Development, which began collaborating with the quasi-public Maryland Science, Engineering, and Technology Development Corporation in 1998. Its two million dollar 1999 advertising campaign featured full color images of high-tech work on the top half of a magazine page, sailing, hiking, and the like below. Virginia and Pennsylvania still spent more than did Maryland on the business of attracting business, but the Maryland labor force in 1999 grew more than twice as quickly as the national average. Marylanders had the second-highest average household income of all the states. At the same time, signs on both ends of the Chesapeake Bay Bridge posted environ-

mental reminders like how much forestation the bay watershed had lost in the past quarter-century. Whether one looked to public or private sources, the belief prevailed that the state could continue to prosper while preserving the natural features that made Maryland Maryland.

Those reformers who had made their impact felt in the early twentieth century had worked to ameliorate suffering, smooth the rough edges of the economy, enroll the state in regulating things and enforcing some sense of fairness. They made adjustments to the working order. At the last of the century more than mere adjustments may have been called for, but most citizens, as if governed by forces beyond the power of people to comprehend much less control, seemed much more caught up with the short term. Population continued its seemingly inexorable rise, just as public attention unfailingly focused on jobs and the pursuit of happiness. A small state that accommodated 2.3 million people in 1950 now had nearly 5.3 million.

Vast expanses of central Maryland went over to apartment complexes, town houses, ranch housing, "luxury homes," or "executive estates." Between 1985 and 1990 the percentage increase in low-density housing in various counties all over the state was astounding: nearly 78 percent in Garrett; 75 percent in Washington; 72 percent in Prince George's and Somerset; about 45 percent in Charles, Frederick, and Harford; 25 percent or more in Baltimore, Montgomery, St. Mary's, Queen Anne's, Talbot, and Worcester. A *Baltimore Sun* reporter spoke of housing developments in Harford County as "spreading

across untouched woodlands like fast-moving lava." In 1953 the state licensed nearly 795,000 motor vehicles; forty-six years later that number stood at four million. In the decade after 1985, traffic over the Bay Bridge increased by almost 70 percent. Exacerbating environmental problems, consumers increasingly chose to buy sports utility vehicles whose truck chassis permitted liberal exhaust emissions.

Beneficiaries of Washington law-making and the techno-revolution helped drive up demand for waterfront property. Observers spoke of "McMansions" along rivers that earlier had been given over to birds, insects, and crabbing. And, between 1961 and 1999 the number of registered pleasure boats rose from 56,378 to 212,435.

Future historians of late-twentieth- and twenty-first-century Maryland will surely note this large ecological story. Environmentally, Maryland lost twice over—diminished green space because of development and alarming natural changes in the Chesapeake because of human activity. In the 1990s phytheria led to massive fish kills in lower Eastern Shore rivers, while farther north, *Microcystis aeruginosa*, a toxic blue-green algae, bloomed after heavy rains washed unusually high levels of nitrogen and phosphorous into the Elk, Bohemia, Northeast, Patapsco, Sassafras, and Potomac Rivers.

At the end of the century the bay grasses that produce oxygen, provide food for waterfowl, shelter

young fish and shellfish, and to some extent clean the water of unwanted nutrients showed signs of stabilizing at about 57,000 acres, but the historical and potential habitat was ten times that amount. At the same time, Chesapeake oyster harvests had dropped to nearly nothing. Crabs were scarce enough that suppliers went to Indonesia for them.

There were success stories. Rockfish, because of a several-year moratorium on harvesting them, had regrouped to healthy levels at the end of the century; osprey then showed signs of returning to industrial waterfronts on the Patapsco River and Curtis Creek. The cases of deer—so numerous in central Maryland that they posed a threat to highway safety and devoured garden vegetables and decorative trees and shrubs—and geese—so plentiful that their droppings fouled and closed swimming areas—rebuked humans for their confidence in managing wildlife.

"Today," declared an economic development brochure in the 1980s, quite hopefully, "the new coexists with the old and preservation is as important to Marylanders as progress." Damascus, in upper Montgomery County, felt the tug of Washington at century's end; a real estate agent, who twenty years before had commuted to Bethesda, sold local housing to people fleeing congestion farther south. As Damascus grew into a "bedroom community," farmland and old houses gave way. In Talbot County, east of US 50 between the bay bridge and Easton, a new housing development bore a name that also answered a frequent question, "Wye Knot."

Why not indeed.



Robert J. Brugger is the history and regional books editor at the Johns Hopkins University Press. He is the author of *Maryland: A Middle Temperament* and co-author of the second edition of *Maryland: A New Guide to the Old Line State*. He received his PhD in history from the Johns Hopkins University and has taught at the University of Maryland, the University of Virginia, and Harvard.

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Humanities in Maryland

HISTORY MATTERS!

The Maryland Humanities Council has initiated *History Matters!*, a program designed to support heritage tourism across Maryland in partnership with local Heritage Areas. This initiative's pilot project involves the Lower Susquehanna Heritage Greenway, which encompasses historic regions in Harford and Cecil counties that border the Susquehanna River, including the city of Havre de Grace and the towns of Perryville and Port Deposit. This program will identify and incorporate important themes in Maryland's past, making them the focus for heritage tourism materials and historic site content. This will enable visitors to the various heritage sites across our state to learn how each site relates to the others and to the larger history of Maryland and of the United States.

History Matters! will also produce a comprehensive, annotated bibliography of Maryland history and culture. The bibliography will have introductory essays by leading Maryland scholars dealing with the general history of the state as well as specialized subjects. The bibliography will be freely accessible to the public on the Council's website and is scheduled to be available by the late summer.

The *History Matters!* program is funded by the Maryland Heritage Areas Authority, and agency of the State of Maryland, and the Maryland Humanities Council, a private nonprofit educational organization which is supported by federal and state grants with private and corporate contributions.

Money Available

Nonprofit organizations and community groups are eligible to apply for grants from the Maryland Humanities Council to support public humanities programs. Staff members will help you plan programs and work on grant applications. Our grant guidelines can be found on the Council's website located at <http://www.mdhc.org>.

The Council awards two types of grants: minigrants (\$1,200 or less) and regular grants (\$1,201 to \$10,000). Minigrants must be submitted at least six weeks before your project begins; there are no set deadlines for minigrants. Regular grants must be submitted by the following deadlines for consideration:

First Draft	Final Draft	Decision Date
June 29, 2001	August 17, 2001	September 15, 2001
November 2, 2001	December 14, 2001	January 19, 2002

Calling All *MARYLAND* Humanities *SCHOLARS!*

The Maryland Humanities Council accepts applications from prospective speakers throughout the year. Our Speakers Bureau brings scholars and citizens together from across the state to analyze, interpret, and discuss ideas related to the humanities and to learn from one another.

What Is the MARYLAND HUMANITIES COUNCIL'S SPEAKERS BUREAU?

Our bureau consists of scholars who will offer presentations to community groups. Each speaker may give up to four presentations between November 1 and October 31 of each year.

Who Is ELIGIBLE to APPLY?

Any humanities scholar who is a resident of Maryland or who is employed in Maryland is eligible to apply. Scholars should be educated in at least one of the humanities disciplines; they typically possess an advanced humanities degree and remain abreast of studies in their respective fields. Scholars may be teachers, researchers, writers, editors, librarians, archivists, curators, or persons otherwise professionally engaged in the humanities. Speakers must have interest, experience, and ability in speaking to public audiences and be willing to travel throughout the state.

How Are Speakers SELECTED?

A Council committee will review written applications and select finalists to audition on April 3 and 4, 2001. Finalists will be asked to present a fifteen-minute preview of their topic and respond to questions from a selection committee.

What TOPICS Are APPROPRIATE?

Scholars may draw their themes from any humanities area from history to ethics, from ancient philosophy to modern art criticism. Topics must encourage discussion between the speaker and the audience.

Who Is the AUDIENCE?

Interaction with the audience is an essential part of the program. Audience members will be primarily out-of-school adults. Programs can be sponsored by nonprofit organizations such as libraries, museums, local governments, historical organizations, civic groups, senior centers, churches and synagogues, and ad hoc committees.

What Is the HONORARIUM?

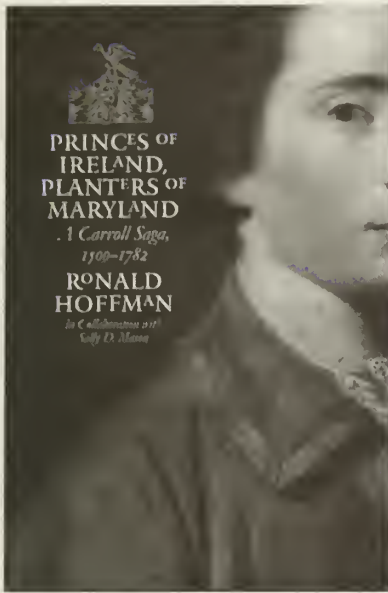
Speakers receive an honorarium of \$250 per presentation, plus travel expenses. Speakers will schedule their presentations at their convenience.

Written applications must include personal contact information, a résumé, and a lecture description.

Send your application to: Maryland Humanities Council
Executive Plaza One, Suite 503
11350 McCormick Road
Hunt Valley, Maryland 21031-1002



New on the Maryland Bookshelf



Princes of Ireland, Planters of Maryland: A Carroll Saga, 1500-1782
Ronald Hoffman in collaboration with Sally D. Mason

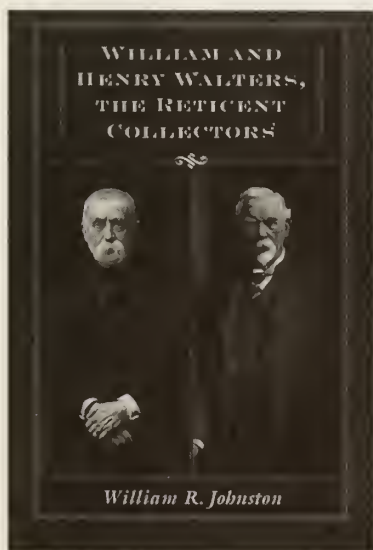
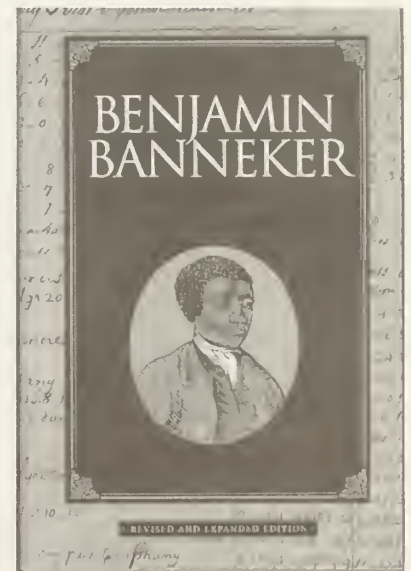
Although Charles Carroll of Carrollton is often remembered as the only Roman Catholic signer of the Declaration of Independence, he was part of a family that was determined to succeed without compromising its heritage or faith. Hoffman and Mason trace the Carroll story from dispossession in Ireland to the fortune and dynasty they established in Maryland.

Ronald Hoffman is currently Director of the Omolundro Institute of Early American History and Culture and Professor of History at the College of William and Mary. Sally D. Mason is associate editor of the Charles Carroll of Carrollton Papers.

The Life of Benjamin Banneker, The First African-American Man of Science
Silvio A. Bedini

This revised and expanded biography explores the life of the self-educated mathematician and astronomer, Benjamin Banneker. Born a free man in Maryland, Banneker taught himself enough about mathematics and astronomy to become the first African American man of science. His greatest accomplishment was publishing accurate and popular almanacs that circulated widely in the mid-Atlantic, and he assisted in surveying the area that was to become the District of Columbia.

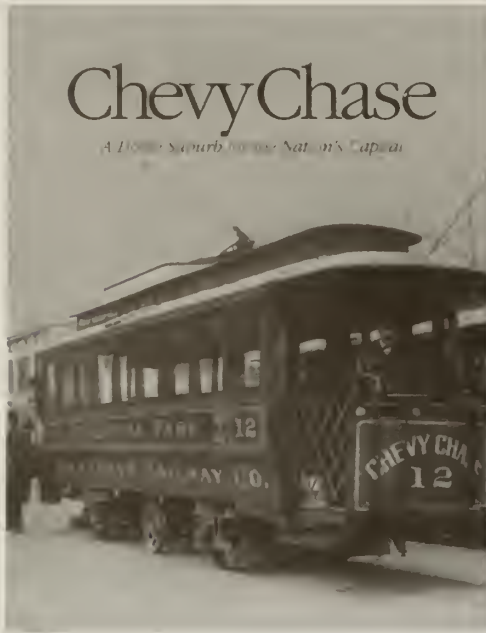
Silvio A. Bedini is the author of Jefferson: Statesman of Science and co-author of Moon, Man's Greatest Adventure, along with many other books combining history and science.



William and Henry Walters, the Reticent Collectors
William R. Johnston

This book recounts the story of how William Walters and his son Henry created one of the finest privately assembled museums in the United States. Unlike other collectors of their time, the Walters intended from the very beginning that their collection form a museum to serve the public. Thus, the museum's collections are comprehensively representative of art over four millennia.

William R. Johnston is associate director and curator of eighteenth- and nineteenth-century art at the Walters Art Gallery in Baltimore.



Chevy Chase: A Home Suburb for the Nation's Capital
By Elizabeth Jo Lampl and Kimberly Prothro Williams

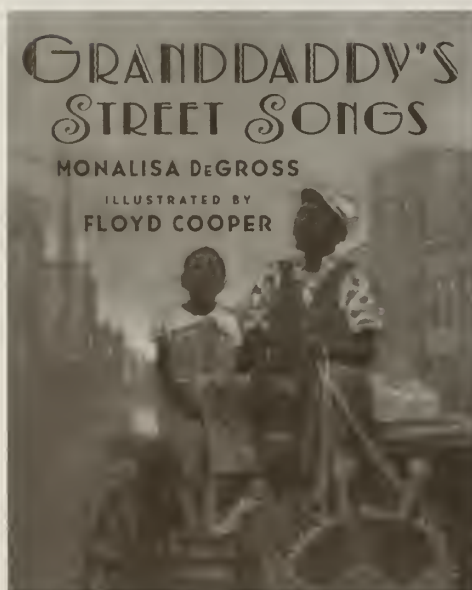
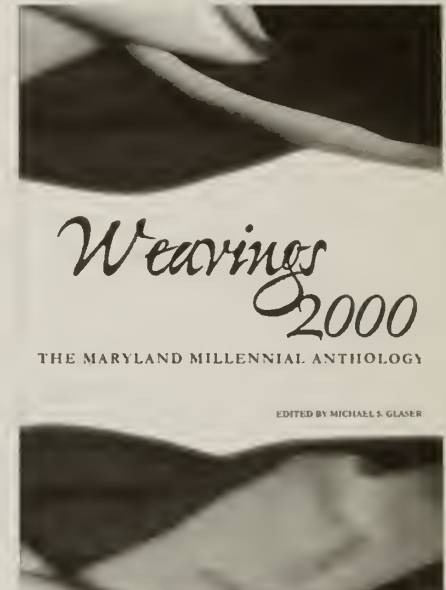
Elizabeth Jo Lampl and Kimberly Prothro Williams skillfully capture the fascinating history of a model suburban community, Chevy Chase. From its initial planning in the 1890s, Chevy Chase was recognized as one of this country's premier suburbs and defined the turn-of-the-century suburban archetype. Their book shows how Chevy Chase was planned as a comprehensive, ideal community that incorporated the latest principles in transportation, infrastructure, and public institutions, together with high standards for landscape and architectural design.

Elizabeth Jo Lampl has studied historic and cultural resources, as well as designed landscapes, throughout the Chesapeake region. Kimberly Prothro Williams is the Historic Preservation Planner for the Montgomery County Department of Parks and Planning and also has extensive experience in the Chesapeake's historical resources.

Weavings 2000: The Maryland Millennial Anthology
Edited by Michael S. Glaser

This anthology of poetry and prose, the print result of a grant from the Maryland Commission for Celebration 2000, is a gathering of works by writers who live in Maryland or have passed through Maryland on their journeys. The stories and poems in the volume are meant to help readers explore both their human connections as well as their distinct human otherness.

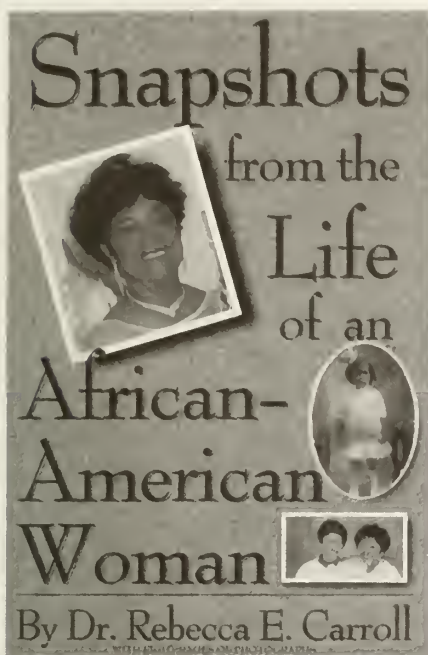
Michael Glaser is Professor of English at St. Mary's College of Maryland, where he has taught since 1970. His poetry has been widely published, and he is the founder of the annual Literary Festival at St. Mary's.



Granddaddy's Street Songs
Monalisa DeGross; illustrated by Floyd Cooper

This engaging children's story takes readers into the world of one of Baltimore's "arabbers." Celebrating the tradition of colorful street vendors and the art of storytelling, this book relates the warm relationship between a grandfather and his grandson.

Monalisa DeGross is the author of Donovan's Word Jar and works at the Enoch Pratt Free Library. Floyd Cooper is the illustrator of numerous award-winning children's books.



Snapshots from the Life of an African-American Woman
Dr. Rebecca E. Carroll

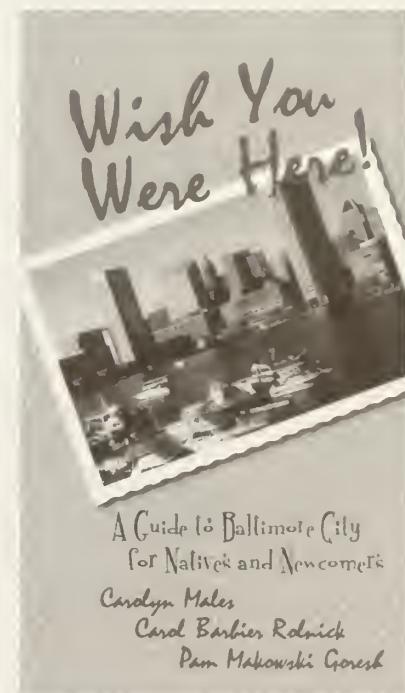
Rebecca E. Carroll gives the reader insights into the attitudes and values of a middle-class, African-American woman in twentieth-century Maryland. Growing up in Baltimore and attending local schools and colleges, Dr. Carroll was the first African-American to receive a doctorate from the University of Maryland. Her deep involvement in education and religion is clearly evident in speeches and anecdotes from her interesting life.

Dr. Rebecca E. Carroll was formerly Deputy Superintendent of the Baltimore City Public Schools and is active in Baltimore's Catholic community.

Wish You Were Here! A Guide to Baltimore City for Natives and Newcomers
Carolyn Males, Carol Barbier Rolnick, and Pam Makowski Goresh

This enchanting guide explores the many unique, little neighborhoods that comprise the city of Baltimore. The authors skillfully mix Baltimore's varied history with a guide to sites and landmarks and accent this with tips on good restaurants and shopping.

Carolyn Males is the author of novels and nonfiction books; her articles have appeared in many periodicals. Carol Barbier Rolnick is a history buff working on two mystery novels set in Baltimore. Pam Makowski Goresh has written for many publications, including the Baltimore Business Journal.



*An Architectural History
of Harford County, Maryland*
Christopher Weeks



An Architectural History of Harford County, Maryland
Christopher Weeks

Christopher Weeks brings together over six hundred photographs and a richly detailed text to explore a long-settled region of Maryland. The result is a comprehensive architectural history that includes the stories of the diverse peoples who lived in the houses, mansions, mills, and towns of Harford County. A native of the county, Weeks's affection for the history and culture of the area make this book a testament to both human and architectural diversity.

Christopher Weeks is an architectural historian who serves as a county preservation planner.

Calendar of Humanities Events

Exhibits

Through
May 31

"Planned Play: Childhood in Utopia"

Exhibit, children's workshops, a lecture and a film series explore the life of children during the Depression and World War II years in the model planned community of Greenbelt, Maryland.

Location: Greenbelt Community Center

Contact: *Katie Scott-Childress*,
301-507-6582

Sponsor: Friends of the Greenbelt
Museum

Ongoing

"Once the Metropolis of Maryland: The History and Archaeology of Maryland's First Capital"

Introductory exhibit for the Historic St. Mary's City Museum traces the founding of the colony in 1634, its growth to a thriving "metropolis" as Maryland's capital, and the eventual demise of St. Mary's City after the government moved to Annapolis in 1695.

Location: Historic St. Mary's City Museum

Contact: *Silas Hurry*, 410-586-3375

Sponsor: Historic St. Mary's City
Foundation

Programs

March
2001

"Crab Picking on Maryland's Eastern Shore"

A booklet documenting Maryland's Eastern Shore crab picking industry, with special focus on women workers, using oral history interviews with sixty crab pickers from upper Eastern Shore communities.

Location: Chesapeake Bay and Maritime
Museum

Contact: *Melissa McLoud*, 410-745-2916

Sponsor: Chesapeake Bay and Maritime
Museum

"Wye Grist Mill and Museum Brochure Package"

A new brochure will interpret the history of the Wye Grist Mill, a nineteenth century grain mill on Maryland's Eastern Shore. The brochure will be available at the mill museum, and a new rack card distributed to State Information Centers will attract visitors to the site.

March and
April Location

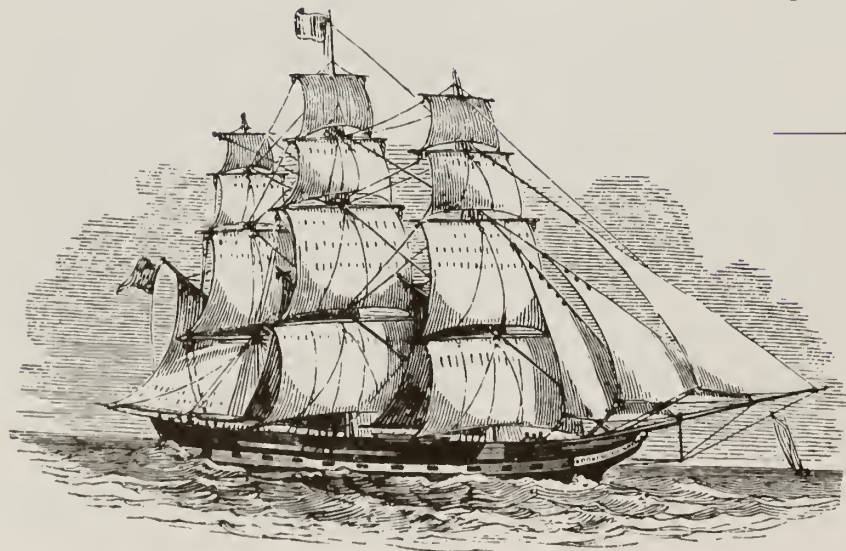
Museum rack cards available at welcome centers and information sites in Maryland and Delaware.

April 21

Location: Brochures available at Wye Grist
Mill and Museum, Wye Mills.

Contact: *Betsy Skinner*, 410-827-6244

Sponsor: Friends of Wye Mill, Inc.



**"From Ink to Internet: Editorial
Cartoons into the 21st Century"**

Everyone loves a good cartoon—everyone except a politician at the sharp end of a stinging political cartoon. Kevin Kallaugher discusses the roots of political cartoons and caricature and explores their future in the new world of the moving image.

- March 5
7:00 pm Location: North Carroll Public Library,
Greenmount
Contact: *Kris Peters, 410-386-4480 x537*
- May 2
7:15 pm Location: Fairhaven Retirement
Community, Sykesville
Contact: *Mrs. Kenneth Pierson, 410-795-
2836*
Sponsor: Maryland Humanities Council
-

"Family Matters"

Family Matters is a free six-week reading program that brings at-risk youth together with an adult family member to talk about books. This project helps families become closer by encouraging discussions between generations about stories that relate to everyday family life.

- March 5,
12, 19, 26
April 2, 9 Location: Woodside Gardens Apartments
Community Room, Annapolis
- March 6, 13,
20, 27,
April 3, 10 Location: Enoch Pratt Free Library –
Pimlico Branch, Baltimore
- March 7, 14,
21, 28,
April 4, 11 Location: Enoch Pratt Free Library –
Pennsylvania Avenue Branch,
Baltimore
- March 8,
15, 22, 29
April 5, 12 Location: Salvation Army Hampden Corps
Center, Baltimore
Contact: *Belva Scott, 410-771-0654*
Sponsor: Maryland Humanities Council
-

**"Waters Edward Turpin: An African-
American Saga of Achievement from
Maryland's Eastern Shore"**

Burney Hollis introduces audiences to Waters Edward Turpin, a native of Oxford, on Maryland's Eastern Shore, who was a novelist and playwright writing from the early 1930s to the late 1960s.

- March 7
7:30 pm Location: Oxford Community Center
Contact: *Judith Gannon, 410-226-5904*
- March 13
7:30 pm Location: Glen Mar United Methodist
Church, Ellicott City
Contact: *Carolyn Kuchinski, 410-465-1089*
Sponsor: Maryland Humanities Council
-

March 16
7:00 pm **"Civility and Manners in the New
Century"**

This interactive presentation by P. M. Forni discusses questions such as: "Is civility in decline in America?" "Does incivility set the stage for violence?" and "What are the advantages of fostering a culture of civility?"

- Location: Caroline County Library –
Denton Branch
Contact: *Florence de Nagy, 410-479-1343*
Sponsor: Maryland Humanities Council
-



"Music of Early Maryland"

Using a variety of period musical instruments, David Hildebrand performs examples of music heard in early Maryland in the Colonial and Federal periods and explores the ways in which Maryland's music reflected social class, gender, and the varied ingredients that flavored its development.

March 23
7:00 pm

Location: St. Mary's County Memorial Library, Leonardtown
Contact: Marilyn Lash, 301-475-2846

March 24
2:30 pm

Location: Carroll County Public Library, Mt. Airy Branch
Contact: Nadine Rosendale, 410-386-4470 x406

March 27
7:30 pm

Location: Grosvenor Park II Library/ Recreation Room, Rockville
Contact: Irene Auvil, 301-530-9352

April 2
11:00 am

Location: Lord & Taylor at Lakeforest, Gaithersburg
Contact: Marcy Drozdowicz, 301-869-1508
Sponsor: Maryland Humanities Council

March 24
8:30 am–
3:30 pm

"James Madison's Legacy to American Constitutionalism and Politics"

Lectures and a workshop will examine James Madison's contribution to American constitutionalism and politics. Afternoon sessions for teachers will offer lesson plans, materials, and participation in a mock Congressional hearing.

Location: University of Maryland
Baltimore County, Catonsville
Contact: Marcie Taylor-Thoma, 410-767-0519

Sponsor: Maryland Center for Civic Education

March 31
8:00 am–
4:15 pm

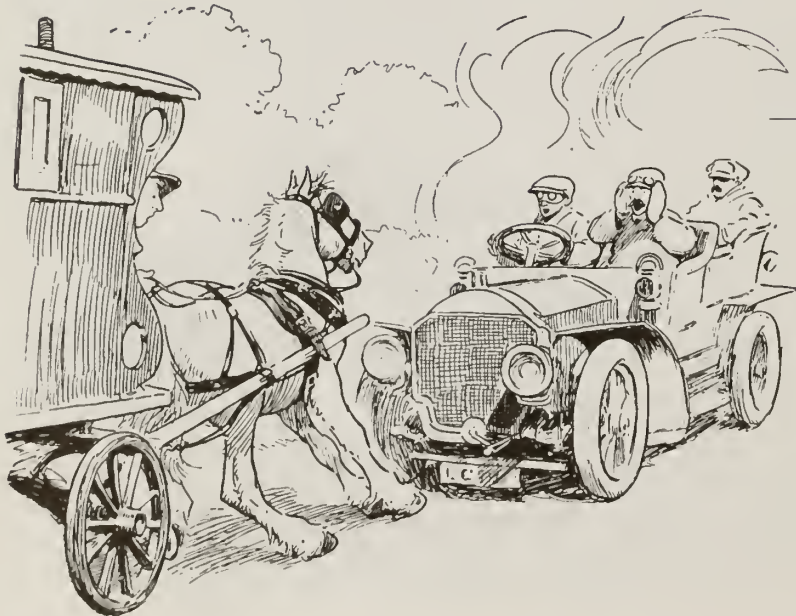
"Flag Making in the Early Republic"

Flags as myths and symbols will be explored at a one-day symposium; six scholars will discuss current conservation of the Star-Spangled Banner at the Smithsonian, eighteenth century flag makers, and fabrics and techniques used in early American flags, among other topics.

Location: Admiral Fell Inn, Fells Point, Baltimore

Contact: Kathleen Browning, 410-837-1793

Sponsor: The Star-Spangled Banner Flag House and 1812 Museum



April 28
11:00 am

"Docent Training and Public Seminar Series (Continuing Education)"

A series of seminars and lectures on local history, historic preservation, architectural history, and archaeology will train docents to research and interpret information about area historic resources.

Location: Tony Cohen conducts a walking tour and lectures on Underground Railroad sites in Rockville.

Contact: Carolyn Cohen, 301-762-0096

Sponsor: Peerless Rockville Historic Preservation

April 12
7:00 pm

"Ancient Greek and Roman Magic: The Basics"

Thomas McCreight explores the recent research that sheds new light on the complex world of magic in the ancient Greek and Roman worlds, discusses how almost all ancient magic used a sort of "homeopathic" logic—a well-known event or condition that is called upon in order to encourage similar action in the future.

Location: The Delaplaine Visual Arts Education Center, Frederick

Contact: Jaime Piper, 301-698-0656

Sponsor: Maryland Humanities Council

"Archaeology, Material Culture and the African Diaspora: A Global Perspective"

A video and lectures will explore how ethnographic and archaeological pottery research in Ghana, West Africa applies to the understanding and interpretation of African American archaeological sites. Public lectures will take place at colleges and museums in Maryland.

April

Location: Lecture at People's Resource Center, 100 Community Place, Crownsville

April

Location: Lecture at Jefferson Patterson Park and Museum, St. Leonard

May 1

Location: Lecture at Maryland African Art Museum, Columbia

Contact: Tara Tetrault, 301-279-5246

Sponsor: Montgomery College Foundation

April 23
7:00 pm

"The Rebel's Heel Is on Thy Shore—The Maryland Campaign of 1862"

Thomas Clemens discusses the political and military dilemmas facing the Union and Confederate governments in the summer of 1862 and the powerful effects of the campaign results on the direction of the Civil War.

Location: Large meeting room, Carroll County Public Library, Westminster

Contact: Dee Krasnansky, 410-386-4490 x728

Sponsor: Maryland Humanities Council



April 25
7:00 pm

"War and Dancing: Strange Bedfellows?"

This interactive lecture explores the relationship between renewed interest in ballroom dancing that occurred during most American wars and how dancing became a physical symbol for patriotism, nationalism, political identity, military readiness, morale building, emotional catharsis, and social identity.

Location: Large meeting room, Carroll County Public Library, Eldersburg

Contact: Allan McWilliams, 410-386-4460 x625

Sponsor: Maryland Humanities Council

April 30
7:00 pm

"Underwater Archaeology in Maryland"

The history of underwater archaeology in Maryland as well as a number of prominent projects are outlined in this presentation by Susan B. M. Langley, including the German Submarine U-1105, the Mallows Bay Ghost Fleet, the SS *Columbus*, the Governor Robert F. McLane, and other sites.

Location: Carroll County Public Library, Taneytown

Contact: Christina Kuntz, 410-386-4510 x324

Sponsor: Maryland Humanities Council



"The Annapolis Courthouse Site: African-American Archaeology in Public"

The archaeological site of a nineteenth-through early twentieth-century African American community in Annapolis will be interpreted through signage, a brochure, and walking tours.

May 2001

Location: Excavations, signage, brochures, and tours at the Banneker-Douglass Site, Annapolis.

May 5

Location: Archaeological digs at Banneker-Douglass Site, Annapolis

Contact: Jessica Neuwirth, 301-405-1429

Sponsor: Historic Annapolis Foundation

May 5
7:00 pm

"Pre-concert Lectures on the Cultural, Historical, and Artistic Background of Concert Programs Performed by the Columbia Pro Cantare in the 2000-2001 Season"

Three scholars will lecture on musical history before performances of the Columbia Pro Cantare, a mixed chorus of over one hundred singers from the Howard County area.

Location: Jim Rouse Theatre for the Performing Arts, Columbia

Contact: Kathleen Bowen, 410-730-8549

Sponsor: Columbia Pro Cantare

May 15 –
July 7

"Sukeek's Cabin: From Roots to Branches—Exploring a Family's History"

A four-panel traveling exhibit will interpret the results of a public archaeology dig at the site of Sukeek's Cabin, the home of enslaved and free African Americans in nineteenth-century Calvert County. Guest scholars will discuss the findings in a public symposium.

Location: Excavations at Jefferson Patterson Park and Museum, St. Leonard

Contact: Kirsti Uunila, 410-586-8555

Sponsor: Friends of Jefferson Patterson Park and Museum

Maryland History Day



Students, working individually or in groups, research historical topics of their choice and create projects that reflect their insights and ideas. Project presentations are in a wide variety of formats: traditional research papers, museum-type exhibits, dramatic performances, or multimedia documentaries. Each student at Maryland History Day has advanced from local and regional contests, and the top two entries in each category at the state level are eligible to represent our state at the National History Day contest in June at the University of Maryland College Park. Student projects undergo rigorous review and receive constructive feedback from history scholars and museum professionals at each level.

On Saturday, April 28, 2001 there will be intense competition, some tough calls, and a lot of cheering. The event won't be taking place in a stadium, but at the University of Baltimore, where over 250 middle and high school students from throughout Maryland will gather for the annual Maryland History Day competition.

But Maryland History Day is not about winning, it's about learning! This exciting year-long education program is dedicated to improving the teaching and learning of history by challenging students to use primary sources and develop skills in analysis, critical thinking, and communication. History Day also provides resource materials and workshops for teachers and honors outstanding teachers involved in the program.



The Maryland History Day program has rapidly expanded in recently years, with nearly 10,000 students and 200 teachers participating statewide in 2000. Students represent public, private, and parochial schools as well as home-schooled students.

The public is invited to attend Maryland History Day at the Thumel Business Center, University of Baltimore, on Saturday, April 28, from 9:00 AM to 5:00 PM. Teachers who wish to learn more about how to start a History Day program at their schools are encouraged to call the Council at 410-771-0650 or visit the web site www.MarylandHistoryDay.org.

Maryland History Day is generously supported by Columbia Gas of Maryland.



MARYLAND HISTORY DAY

OPENING WINDOWS TO OUR PAST

MARK YOUR CALENDARS for the Maryland Humanities Council's Seventh Annual CHAUTAUQUA!



Chautauqua 2001 Founding A New Nation

THIS YEAR, OUR CHAUTAUQUA PROGRAM VISITS FIVE SITES
AROUND MARYLAND—

Garrett Community College, McHenry
July 5 through July 8

College of Southern Maryland, La Plata
July 9 through July 12

Cecil Community College, North East
July 6 through July 9

Montgomery College-Germantown, Germantown
July 10 through July 13

Chesapeake College, Wye Mills
July 9 through July 12

FREE AND OPEN TO THE PUBLIC

For more information,
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Our 2001 Chautauqua Series is made possible by:

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LOCKHEED MARTIN 

AEGON

An Interview with Carol Benson

by Barbara Wells Sarudy



Carol Benson is a Senior Program Director at the Maryland Humanities Council. Before joining the Council in 2000, she was the Andrew W. Mellon Curatorial Fellow at the Walters Art Gallery in Baltimore. Carol has also taught at the George Washington University, University of California at Irvine, Mesa College, Gettysburg College, and Harford Community College. Her research interests focus on the sculpture and art of ancient Greece, and her articles have appeared in the American Journal of Archaeology, Antiques, and the Bulletin of the Walters Art Gallery. Carol has a BA in Art History from Oberlin College, and an MFA and PhD in Art History from Princeton University. She is pictured here with her daughter, Natalie.

How is working here at a state humanities council different from working at a museum?

The best part of working in a museum is working with the art objects. My field of training is

Classical Greek and Roman Art, and in museums I have had the chance to handle, study, and display priceless, one-of-a-kind, aesthetically thrilling antiquities. What could be better? But so much of museum work, of course, is administrative detail work, communication, and writing to inform, which is just what I do here at the Humanities Council.

What is the most memorable "humanities moment" you had while teaching college courses?

I taught an adult class that met on weekends here in Maryland, on Roman Life and Culture, and the students just ate it up! They were so eager for knowledge and so fascinated by the similarities between daily life in ancient Rome and today. I think adult education is a terrific thing; we all could get a lot out of taking a course in something new, or some old interest we haven't thought about in a while.

What is your earliest memory of being intrigued by some subject in the humanities?

My parents' house was always full of books. Even in grade school, I would poke through them whenever a school project was due, looking for something to write a paper on. I remember finding an old, probably out-of-date book on the excavations of the earliest humans, and crafting a report on "Peking Man" out of that, and whatever else I could find on the subject. I was frustrated that I didn't know how to get more current information on this incredibly interesting topic.

Who or what inspired you to become involved in the humanities?

My parents adore knowledge; my father loves poetry and art and my

mother is a literature and humanities professor. When my Mom started teaching a night class, Dad would take my sisters and me into the city (New York) to the Philharmonic, or to concerts in Central Park. Then we started going to museums more. It all grew from their example.

What is the most exciting thing that has happened to you involving the humanities?

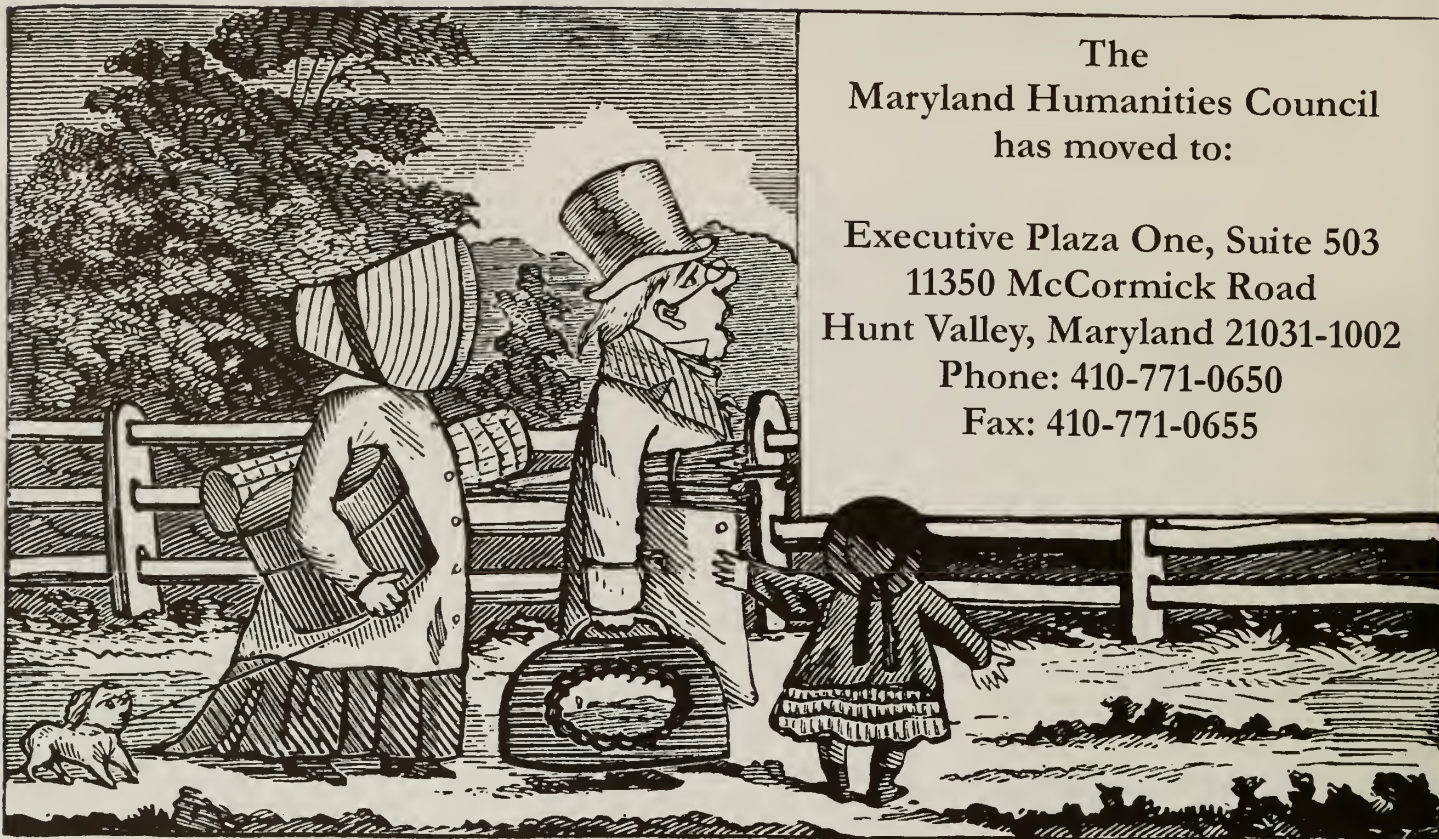
In my studies of Classical Greek imagery of women and related issues for an exhibition at the Walters called "Pandora's Box," I realized what a certain very unusual type of Athenian perfume vase was depicting (the myrrh tree which provided the essence of the perfume), which was something that no one in the field had ever deciphered. I presented a paper describing my discovery at a conference in San Diego, and my presentation was featured in an international magazine. Now that's excitement!

Do the humanities make us more understanding human beings?

I know they do. The humanities make us more reflective about ourselves, and what we can accomplish. I think we try to achieve more once we understand the example of those who have gone before us. This understanding stimulates us to do and try new things, go new places, meet and talk to new people, and create something better ourselves.

What is the most important thing you have learned from the humanities?

That the human mind is capable of wonderful and amazing things. We all need to let our minds "go" a bit more than we do!



The
Maryland Humanities Council
has moved to:

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HUMANITIES



Chautauqua 2001

Creating a New Nation

July 5-13, 2001

Garrett Community College

The College of Southern Maryland

Chesapeake College

Montgomery College—Germantown

Cecil Community College

UNIVERSITY OF MARYLAND

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STATE DOCUMENTS
(2001)

FREE AND OPEN TO THE PUBLIC

Chautauqua at Garrett Community College

Wednesday, July 4

- 7:30 PM Independence Day Concert by the Garrett Community Concert Band, followed by fireworks off Marsh Mountain. Co-presented by Garrett Community College, Garrett County Arts Council, and Garrett Lakes Arts Festival.
Under the tent at Garrett Community College, 687 Mosser Road, McHenry

Thursday, July 5

- 10 AM *Riddles, Puzzles and Enigmas* (for adults and children) by Bill Grimmette
Ruth Enlow Library, 6 North Second Street, Oakland
- 7 PM Celtic Music by Sang Run
An Evening with Benjamin Banneker by Bill Grimmette
Under the tent at Garrett Community College

Friday, July 6

- 7 PM Banjo Music by Keith Roberts
An Evening with George Washington by William Arthur Sommerfield
Under the tent at Garrett Community College

Saturday, July 7

- 7 PM Folk Duo by Allegheny
An Evening with Phillis Wheatley by Dorothy Mains Prince
Under the tent at Garrett Community College

Sunday, July 8

- 7 PM Hammered Dulcimers by The Glade Players
An Evening with Abigail Adams by Linda Myer
Under the tent at Garrett Community College

All sites are handicapped accessible. If you need sign language interpretation to enjoy our programs, please call the Maryland Humanities Council at 410-771-0650 by June 22, 2001.

Directions to Garrett Community College: Take exit 14A off I-68. Follow 219 South to McHenry and turn left at Mosser Road. For Garrett Community College information, call the Garrett Lakes Arts Festival at 301-387-3082. For further information about the Chautauqua, call the Maryland Humanities Council offices at 410-771-0650.

In the event of rain, evening Chautauqua programs will take place indoors, in the Garrett Community College Auditorium.

Chautauqua at Cecil Community College

Friday, July 6

- 7 PM Historic Sketches by Cecil County Heritage Troupe
An Evening with Phillis Wheatley by Dorothy Mains Prince
Under the tent at Cecil Community College, One Seahawk Drive, North East

Saturday, July 7

- 8 AM - 5:30 PM Recreation of George Washington's travels from Rodgers Tavern down the Old Post Road to Elkton. Entertainment and activities along the way. Call 1-800-CECIL95 for details. Presented by Cecil County Special Events Foundation.
- 7 PM Traditional Fiddle and Banjo Music by Over the Waterfall
An Evening with George Washington by William Arthur Sommerfield
Under the tent at Cecil Community College

Sunday, July 8

- 7 PM Music of the Recorder by LadyFingers
An Evening with Benjamin Banneker by Bill Grimmette
Under the tent at Cecil Community College

Monday, July 9

- 1 PM *Riddles, Puzzles and Enigmas* by Bill Grimmette (a workshop on how to solve and design simple riddles, for children and adults)
Elk Landing, 590 Landing Lane, Elkton
- 7 PM Music of the Times of Abigail Adams by David and Ginger Hildebrand
An Evening with Abigail Adams by Linda Myer
Under the tent at Cecil Community College

All sites are handicapped accessible. If you need sign language interpretation to enjoy our programs, please call the Maryland Humanities Council at 410-771-0650 by June 22, 2001.

Directions to Cecil Community College: From I-95 take exit 100. At end of ramp, turn onto 272N towards Rising Sun. At first light turn right. For Cecil Community College information, call 410-287-1000. For further information about the Chautauqua, call the Maryland Humanities Council offices at 410-771-0650.

In the event of rain, evening Chautauqua programs will take place indoors in the Milburn Stone Memorial Theatre.

Chautauqua at the College of Southern Maryland

Monday, July 9

1 PM *Bringing Phillis Wheatley's Poetry to Life* (for adults) by Dorothy Mains Prince
Richard R. Clark Senior Center, 1210 East Charles Street, La Plata
(open to the general public)

7 PM Choral Selections by the College of Southern Maryland Vocal Ensemble
An Evening with Phillis Wheatley by Dorothy Mains Prince
Under the tent at the College of Southern Maryland, 8730 Mitchell Road, La Plata

Tuesday, July 10

7 PM Guitar Music by Ken Hall
An Evening with Benjamin Banneker by Bill Grimmette
Under the tent at the College of Southern Maryland

Wednesday, July 11

7 PM Folk Music by David and Ginger Hildebrand
An Evening with George Washington by William Arthur Sommerfield
Under the tent at the College of Southern Maryland

Thursday, July 12

7 PM Folk Music by David Hildebrand
An Evening with Abigail Adams by Linda Myer
Under the tent at the College of Southern Maryland

Bring a picnic (no alcoholic beverages permitted on college grounds) and a blanket. Seating in chairs also available. College Store and Ice Cream Corner open until 9 PM.

All sites are handicapped accessible. If you need sign language interpretation to enjoy our programs, please call the Maryland Humanities Council at 410-771-0650 by June 22, 2001, or the CSM Learning Assistance Center at 1-800-933-9177.

Directions to the College of Southern Maryland: From the intersection of Route 5 and Route 301, travel south on Route 301 approximately six miles to the traffic light at Mitchell Road. Turn right on Mitchell Road, and proceed approximately two miles to the main entrance of the college. For College of Southern Maryland information, call 301-934-7766. For further information about the Chautauqua, call the Maryland Humanities Council offices at 410-771-0650.

In the event of rain, evening Chautauqua programs will take place indoors in the Fine Arts Center Theatre.

Chautauqua at Chesapeake College

Monday, July 9

7 PM Bass-Baritone Music by Jonathan West
An Evening with Benjamin Banneker by Bill Grimmette
Under the tent at Chesapeake College, US 50 and US 213, Wye Mills

Tuesday, July 10

7 PM Vocal Music by Andrea Mills
An Evening with Phillis Wheatley by Dorothy Mains Prince
Under the tent at Chesapeake College

Wednesday, July 11

7 PM Flute Music by Alison Sharp
An Evening with Abigail Adams by Linda Myer
Under the tent at Chesapeake College

Thursday, July 12

1 PM *George Washington: Growing Up Along the Potomac* (an interactive performance on Washington's early life, for adults and children) by William Arthur Sommerfield
Norman James Theatre, Washington College, Chestertown
(open to the public)

7 PM Vocal and Piano Music by Karen Somerville and Sally McHugh
An Evening with George Washington by William Arthur Sommerfield
Under the tent at Chesapeake College

All sites are handicapped accessible. If you need sign language interpretation to enjoy our programs, please call the Maryland Humanities Council at 410-771-0650 by June 22, 2001.

Directions to Chesapeake College: Chesapeake College is located at the intersection of U.S. 50 and U.S. 213 on Maryland's Eastern Shore, 14 miles east of the Chesapeake Bay Bridge. For Chesapeake College information, call 410-827-5867. For more information about the Chautauqua, call the Maryland Humanities Council offices at 410-771-0650.

In the event of rain, evening Chautauqua programs will take place indoors in the Performing Arts Center.

Chautauqua at Montgomery College-Germantown

Tuesday, July 10

- 7 PM Songs of a New Nation on Guitar, Banjo, and Fiddle by Liberty Dawne and George Welling
An Evening with George Washington by William Arthur Sommerfield
Under the tent at Montgomery College-Germantown, 20200 Observation Drive, Germantown

Wednesday, July 11

- 7 PM Eighteenth-Century Songs for Voice and Piano by Jennifer Augustine
An Evening with Benjamin Banneker by Bill Grimmette
Under the tent at Montgomery College-Germantown

Thursday, July 12

- 7 PM Songs and Guitar from the Revolutionary Era by Mary Sue Twohy
An Evening with Phillis Wheatley by Dorothy Mains Prince
Under the tent at Montgomery College-Germantown

Friday, July 13

- 2:30 PM *Was Abigail Adams a Feminist?* (for adults and high school students) by Linda Myer
Asbury Methodist Village, Cultural Arts and Wellness Center, 201 Russell Avenue, Gaithersburg (open to the general public)
- 7 PM Eighteenth-Century Songs for Voice and Piano by Jennifer Augustine
An Evening with Abigail Adams by Linda Myer
Under the tent at Montgomery College-Germantown

All sites are handicapped accessible. If you need sign language interpretation to enjoy our programs, please call the Maryland Humanities Council at 410-771-0650 by June 22, 2001.

Directions to Montgomery College-Germantown: From I-270 take exit 15 East (Route 118). Continue to traffic light at Observation Drive and turn right. For Montgomery College information, call 301-353-7700. For further information about the Chautauqua, call the Maryland Humanities Council offices at 410-771-0650.

In the event of rain, evening Chautauqua programs will take place indoors in Globe Hall.

Welcome to Our Chautauqua!

What is a Chautauqua? Taking its name from a lake in New York State, the Chautauqua (shuh-taw-kwa) began in 1874 as a training course for Sunday School teachers. In 1878 the Chautauqua movement expanded its philosophy of adult education to include an appreciation for the arts and humanities. By 1904, Chautauqua took to the road as part of the Lyceum movement, bringing lectures and entertainers to towns across America. By the end of the Roaring Twenties, Chautauquas were a thing of the past.

Reborn as a humanities program in 1976, today's Chautauquas feature scholars who take on the persona of celebrated historical figures, educating and entertaining audiences as they bring the past to life again. Families gather for our Chautauqua under starry skies in a big open tent.

The theme for our 2001 Chautauqua is "Creating a New Nation" and features appearances by Abigail Adams, Benjamin Banneker, George Washington, and Phillis Wheatley. Please join us under the big top for a memorable week of *free* programs at Garrett Community College, Cecil Community College, the College of Southern Maryland, Chesapeake College, and Montgomery College-Germantown.

The Maryland Humanities Council wishes to thank the following institutions and people:

Garrett Community College

Stephen J. Herman, President

Elizabeth Johnson and Stephen Schlosnagle, Planning Committee

Cecil Community College

W. Stephen Pannill, President

Matt Mangano, Site Coordinator

Polly Binns, Tim Campbell, Historic Elk Landing Foundation, Laurie Slifer Lopez,
Delegate David Rudolph, Sandy Turner

The College of Southern Maryland

Elaine Ryan, President

Cathy Brooks, Donna Clark, Michelle Goodwin, Karen Johnson, Timothy Keating,
John Maerhofer, Don Schramm, Emmitt Woodey, and the Wellness/Fitness Center

Chesapeake College

Stuart M. Bounds, President

Mary Ellen Larrimore, Chautauqua Site Coordinator

Marcie Alvarado-Molloy and Dick Petersen, Planning Committee

Montgomery College-Germantown

Hercules Pinkney, Vice President and Provost

Dale Johnson and Cynthia Ray, Site Coordinators

Myrna Goldenberg, Director, Paul Peck Humanities Institute

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Barbara Wells Sarudy

Executive Director



Maryland

HUMANITIES

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Abigail Adams

"I have wrote what I never could have talked"

By Linda Myer

Abigail Adams was the wife of one president, John Adams, and mother of another, John Quincy Adams. Her ties to powerful men represent her standard contribution to New England and American history. But her voluminous correspondence presents a far more complex and provocative contribution. Through her eloquent letters, Adams provides a detailed portrait of her life as an eighteenth-century woman, bounded by the proscriptions of a patriarchal society, and her times as the old order of colonialism fractured and a new nation was created.

Abigail Smith Adams was a dyed-in-the-wool New Englander. Born in Weymouth, Massachusetts, in 1744, she was the daughter of a Congregational minister, Reverend William Smith, and Elizabeth Quincy, daughter of Colonel John Quincy, the man for whom the town of Quincy later was named. Both parents came from prosperous, educated, and politically active Massachusetts families. Abigail, her two sisters, and brother were raised with classic New England virtues — duty, hard work, devotion, education, and service.

In 1764 at age twenty, Abigail Smith married John Adams, an ambitious young lawyer from a middling, but respectable, family. The newlyweds moved into a six-room cottage on John Adams's farm in Braintree. Just one year later Parliament passed the Stamp Act, sparking protests throughout the colonies. When news of the repeal reached Massachusetts about eighteen months later, Abigail Adams pined that she could not attend the celebrations in Boston

because she and her first child, Abigail (Nabby), were sick with whooping cough. Thus began the intertwining of the personal and political lives of the Adams family.

During their first decade of marriage, John and Abigail were pulled relentlessly into the political tide surging through Massachusetts. They moved to Boston in 1768; two years later the Boston Massacre took place, almost on their doorstep. John's successful legal defense of the British soldiers accused of murder in the incident elevated him to a prominent position. Meanwhile, Abigail, like other patriotic housewives, boycotted British imports including tea. In 1774 when the British army closed the port of Boston in reaction to the Boston Tea Party, the Adams family moved back to their Braintree farm.

That summer John Adams was elected to serve as a delegate to the First Continental Congress in Philadelphia, launching his national political career. It launched Abigail Adams into a new arena as well; she now had to serve as family breadwinner in addition to her traditional duties of housewife and mother to four young children (Nabby, John Quincy, Charles, and Thomas). Her new role was crucial to the family's survival as John had to live away from their Braintree farm for most of the next ten years.

For Abigail Adams, the American Revolution was the crucible that transformed her core values into patriotic zeal. To her and many New England compatriots, the conflict with Great Britain was a holy war, ordained by providence.

Massachusetts — always seen as the leader and instigator of the conflict — was fulfilling the will of an unseen hand. About the Battle of Bunker Hill, she wrote: "The race is not to the swift, nor the battle to the strong, but the God of Israel is he that giveth strength and power unto his people. Trust in him at all times. . . . God is a refuge for us." She was fully convinced that God was on their side, though uncertain that the Americans would prevail.

Adams strongly supported independence, believing that the concentration of power in the British monarchy had led to corruption. Separation from Britain would enable the English colonies to create a virtuous society: "Let us seperate, they are unworthy to be our Breathren."

But independence was only the first step to building a just society of free men. Adams worried about how this would be accomplished. Her New England religious background gave her a profound distrust of human nature. In the winter of 1775 she wrote to her husband: "I am more and more convinced that Man is a dangerous creature, and that power whether vested in many or a few is ever grasping. . . . The great fish swallow up the small, and he who is most strenuous for the Rights of the people, when vested with power, is as eager after the perogatives of Goverment." If power rests in the people, but people are ruled by their passions, how can we form a better government than what we had before? To Adams, government was the force in society that must limit man's passions.

We have too many high-sounding words, and too few actions that correspond with them.

Abigail Adams

She continued: "If we separate from Brittain, what Code of Laws will be established. How shall we be governd so as to retain our Liberties? . . . Who shall frame these Laws? Who will give them force and energy? . . . When I consider these things . . . I feel anxious for the fate of our Monarchy or Democracy or what ever is to take place . . . but whatever occurs, may justice and righteousness be the Stability of our times." The last statement reiterates another religious viewpoint, that "virtue" is the key to good government. This concept echoes throughout her writings.

In her most famous political statement on March 31, 1776, Adams wrote to her husband in Philadelphia: "I long to hear that you have declared an independancy — and by the way in the new Code of Laws . . . I desire you would Remember the Ladies, and be more generous and favourable to them than your ancestors. Do not put such unlimited power into the hands of the Husbands. Remember all Men would be tyrants if they could. If perticular care and attention is not paid to the Ladies we are determined to foment a Rebellion, and will not hold ourselves bound by any Laws in which we have no voice, or Representation."

Throughout her life, Adams believed vehemently that education was important in forming virtuous men *and* women. She placed primary importance on her role as her children's first teacher. Largely self-taught, she often felt unequal to her task. In 1776 she wrote to her husband, "If you complain of neglect of Education in sons, What



Unidentified artist. Portrait of Abigail Adams (unfinished) after Gilbert Stuart. Oil on canvas, ca. 1800–1815. MHS image number 698. Courtesy of the Massachusetts Historical Society.

shall I say with regard to daughters, who every day experience the want of it. With regard to the Education of my own children, I find myself soon out of my debth, and destitute and deficient in every part of Education. . . . If we mean to have Heroes, Statesmen and Philosophers, we should have learned women. The world perhaps would laugh at me, and accuse me of vanity." Again she was ahead of her time.

As the new republic formed, her promotion of women's education increased. Educated women would be needed to nurture and instruct wise and moral leaders. A democracy required a literate populace who could participate intelligently in politics. "Why should the Females who have a part to act upon the great Theatre, and a part not less important to society, (as

the Care of a Family and the first instruction of children falls to their share, and if as we are told that first impressions are most durable), is it not of great importance that those who are to instill the first principles should be suitably qualified for the Trust?"

After the Revolution, Adams's ideas about women's education began to take hold. Female academies were established that taught girls not only ornamental accomplishments such as needlework and singing, but also composition, history, and geography. A few even ventured into Latin and Greek. Abigail's daughter attended an academy in Boston. Abigail's sister, Elizabeth Shaw Peabody, and her husband ran an academy in Atkinson, New Hampshire, that accepted both male and female students.

Abigail Adams also believed that black children should receive an education. In 1797, upon his request, Adams sent a black servant, James, to the town school to learn reading, writing, and ciphering. When neighbors complained about his presence in the school, Adams retorted, "This is attacking the principle of liberty and equality. . . . The Boy is a Freeman as much as any of the young Men, and merely because his Face is Black, is he to be denied instruction? How is he to be qualified to procure a livelihood?"

Although slavery was legal when Abigail Smith was growing up in Massachusetts Bay Colony, she and John Adams never owned any slaves, and her negative feelings about slavery and about the South itself recur frequently in her letters. When the war moved from New

Remember the Ladies, and be more generous and favourable to them than your ancestors.

Abigail Adams

England to the South, Adams wondered if Virginia would put up much of a fight. How could love for liberty thrive, she wondered, in a society based upon depriving people of it?

In 1800, in the last year of the Adams presidency, the federal capital moved from Philadelphia to the nascent city of Washington. Adams's fervent antislavery feelings continued to shape her opinions of the South. She was convinced that slaves did not work as hard as New England freemen, so it was no wonder that the new capital was so far behind schedule. She thought that slavery demoralized blacks and whites alike. John Quincy Adams carried on the convictions instilled by his mother. In the 1830s and 1840s, he became one of slavery's most ardent opponents in Congress.

Abigail Adams never published a poem, an article, a book, or a broadside. She never spoke in public. She never voted. Her distinct New England voice was confined by the conventions of her day to conversation and correspondence. But within those conventions, she shared her views and vision with everyone she could. She

wrote to her husband, children, relatives, friends, statesmen, presidents, and ex-presidents. Her correspondents included Thomas Jefferson, Mercy Otis Warren, Congressmen James Lovell and Elbridge Gerry, British intellectual Catherine Macauley, and many others. Through correspondence she lobbied men in power about the great issues of her day. In the process, she has left us a rich legacy — a vibrant comprehensive opinionated record of a crucial period of American history through the eyes of a remarkable woman.

Suggested Readings

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Meet Linda Myer (Abigail Adams)

Linda Myer is the founder and artistic director of History Making Productions, a professional non-profit national touring theatre company dedicated to bringing history alive for contemporary audiences. Myer has a BA in history and twenty years of experience in acting, teaching, and writing. Her lively and intriguing three-hour walking tour of Boston as Abigail Adams was a *Yankee Magazine* Editors' Pick in 2000 as one of the outstanding reasons to visit New England. She has performed at libraries, historical sites, and educational institutions nationally. Myer also performs as Sophie Tucker and Amelia Earhart.

Timeline: Abigail Adams

- 1744 Born Abigail Smith in Weymouth, Massachusetts
- 1763 Great Britain won the French and Indian War, causing a financial crisis in the "mother country"
- 1764 Married John Adams and moved to Braintree, Massachusetts
- 1765 Stamp Act passed by English Parliament; Stamp Act riots in America; Abigail's first child, Abigail (Nabby) Adams born
- 1767 Townshend Acts passed by Parliament; John Quincy Adams born
- 1768 Moved into Boston where Susanna Adams born
- 1770 Boston Massacre; Susanna died; Charles Adams born
- 1772 Thomas Boylston Adams born
- 1773 Tea Act passed; Boston Tea Party took place
- 1774 British troops closed port of Boston; First Continental Congress met in Philadelphia; Adams family moved back to Braintree farm
- 1775 Battles of Lexington and Concord and Bunker Hill took place; Second Continental Congress met
- 1776 British troops evacuated Massachusetts; Abigail wrote famous "Remember the Ladies" letter; colonies signed Declaration of Independence
- 1777 Abigail gave birth to stillborn baby
- 1778 John and John Quincy Adams sailed for Europe; France entered alliance with US, turning the tide of war
- 1781 British troops surrendered to Washington at Yorktown
- 1784 Abigail and Nabby sailed for Europe and were reunited with John and John Quincy Adams; Abigail befriended Thomas Jefferson
- 1785 John Adams became first American minister to Great Britain
- 1787 Federal Constitution written in Philadelphia
- 1788 Adams family returned to America
- 1789 George Washington elected President and John Adams elected vice-president; John and Abigail moved to nation's capital, first New York, then Philadelphia; French Revolution began
- 1792 Washington and Adams re-elected
- 1797 John Adams elected President; the XYZ affair sparked a crisis between France and the United States
- 1798 Alien and Sedition acts passed
- 1800 Federal capital moved to Washington, DC; Abigail and John moved into the new executive mansion (later called the White House)
- 1801 Thomas Jefferson became President; John and Abigail retired to Quincy
- 1809 John Quincy Adams named minister to Russia
- 1811 Nabby Adams Smith had a mastectomy for breast cancer at parents' home in Quincy
- 1812 War of 1812 against England began
- 1814 John Quincy Adams signed Treaty of Ghent, ending the war
- 1818 Abigail Adams died



Benjamin Banneker

The Self-Evident Truth

By Bill Grimmette

Benjamin Banneker was an uncommon contributor to the creation of a new American nation, and his contributions were far beyond ordinary. The timing and conditions of Banneker's birth into the colonial milieu rendered his life exemplary of the very essence of our most cherished liberties. "We hold these truths to be self-evident that all men are created equal . . ." are magnificent words that appear at the top of the Declaration of Independence and form the foundation of our basic freedoms. While Thomas Jefferson wrote those words, Benjamin Banneker's life brought them into sharp focus and proved them true far beyond their original meaning. It is this context through which Banneker's gift to the creation of the nation becomes worthy of historical note.

Born on November 9, 1731, in colonial Baltimore County, Maryland, Benjamin Banneker was, by all accounts, a self-made man. He was the only son of Mary and Robert Banneky; young Benjamin's name was misspelled by a teacher and the error stuck. When Banneker was born, most of the British colonies sanctioned slavery, and Maryland had one of the largest slave cultures. Although Banneker was free-born, the rules governing slave behavior necessitated tight control over the free black population as well. It was one of these rules that determined Banneker's free status at birth. The new-born child inherited the liberty status of its mother, and since Banneker's mother was free, so was he.

Another eventual contributor to the creation of this new nation,

George Washington, was born about three months after Banneker. He was born into a culture that was increasingly influenced by the Enlightenment ideals of freedom and democracy for white males and into a period that witnessed increasing economic prosperity for British colonists. In contrast, the eighteenth-century world for African Americans, whether slave or free, was much different. Freedom was precarious. The legal bans that prohibited educating slaves also restricted educational opportunities for free blacks; the bans that restricted slave travel also restrained the ability of free black men and women to travel without challenge; and the bans that prohibited slaves owning property limited the trust that free blacks required to engage in open and fair trade. So, though they were contemporaries, Washington's and Banneker's worlds were quite different.

The linchpin of slavery and the culture that surrounded it was the belief in the racial inferiority of Africans and African-Americans. This widespread belief stood in stark contrast to the fundamental tenet of the new democracy that "all men are created equal," and was one that Benjamin Banneker's life and abilities helped to disprove. Such was the essence of his contribution — to exemplify the concept of Jeffersonian democracy and channel the nation back toward its central premise.

Benjamin Banneker was born on his grandmother's tobacco farm near what is now Ellicott City. When Benjamin was born, his grandmother Molly frequently regaled him with stories about how

she earned her freedom from the gallows because she could read. Having been an indentured servant herself for seven years and then having had to purchase and enslave the man who eventually became her husband, Molly was a powerful example to young Benjamin about successful strategies for remaining free. She taught him to read by using the only book available to her, the Bible.

Benjamin proved quite precocious; when he came of age, his grandmother arranged for him to study at the local Quaker school where Benjamin excelled at mathematics. Between studies, he would help his father and grandfather — both were native Africans — in the tobacco fields they owned. It was here that Banneker became interested in the life and habits of insects and bees. All of this knowledge stimulated his curiosity, making Banneker a passionate learner.

When he was twenty-two years old, Banneker became intrigued by a watch that he had seen. He borrowed the watch long enough to study its operation and to carve a clock made entirely of wood that caught the attention of neighbors and strangers from miles around. The clock included an operational chime and kept accurate time for fifty years. Banneker's interests also extended to music, and he learned to play the flute and the violin during his early life.

In 1763, at the age of thirty-two, Benjamin purchased his first book, a Bible, and read it assiduously. Within the next ten years, Banneker's life would change

Benjamin Bannaker's
 PENNSYLVANIA, DELAWARE, MARY-
 LAND, AND VIRGINIA
 ALMANAC,
 FOR THE
 YEAR of our LORD 1795;
 Being the Third after Leap-Year.



PHILADELPHIA:

Printed for WILLIAM GIBBONS, Cherry Street

*Portrait of Benjamin Banneker from Benjamin Banneker's
 Pennsylvania, Delaware, Maryland and Virginia Almanac, 1795.
 Courtesy, American Antiquarian Society.*

with the issues surrounding the deteriorating relationship between Great Britain and thirteen of her American colonies.

Banneker's friendship with the Ellicotts was like a college for him. He was a master of observation and spent hours scrutinizing the Ellicotts' surveying instruments and building tools. Then one day young George Ellicott lent Banneker some books on astronomy, which had been one of the topics of their many conversations. Banneker proved more than eager to learn, so George planned to teach him the rudiments of astronomy. George was sent away for a while, and when he returned, Banneker had taught himself to predict seven eclipses through astronomical calculations. This was the beginning of *Banneker's Pennsylvania, Delaware, Maryland, and Virginia Almanac* which was published from 1792 until 1797.

The *Almanac* was used in most homes as calendar and weather forecaster. Next to the Bible, it was the most popular book, with one in almost every household; farmers leaned on it heavily. Banneker's was neither the first almanac, nor the most popular around. Benjamin Franklin's *Poor Richard's Almanac* began publication the year Banneker was born and had a circulation of 10,000. Banneker's almanac proved much more than a herald of the most suitable times for planting. In 1791, President George Washington and Secretary of State Thomas Jefferson chose Andrew Ellicott to survey the land that was to become the nation's capital. Andrew in turn chose Benjamin Banneker to assist him. Banneker was not a trained sur-

profoundly because the foundation to his genius had been so well laid. In 1771, the Ellicott family moved to the area and built a large grist mill. They surveyed and cut new roads, built large mills for the wheat they grew, and cultivated a mammoth spread of land adjacent to Banneker's. The Ellicotts were predominantly Quakers and held neither slaves nor the racial preju-

dices of the time. They became fast friends with Banneker.

The Ellicotts were learned people and very adept in the sciences. Young George Ellicott was just eighteen years old when the family moved to Oella, and he spent long hours talking with Banneker at his log cabin. Banneker was also a regular customer at the Ellicott general store where he read the news of the country and kept up

Evil communication corrupts good manners. I hope to live to hear that good communication corrects bad manners.

Benjamin Banneker's Almanac, 1800

veyor, but he was now an amateur astronomer and understood the technique of using the stars to plot coordinates.

Banneker returned home from the surveying work in the Federal district and wrote a long letter to Thomas Jefferson excoriating the tyranny of slavery and challenging the very premise on which the institution rested — racial inferiority. Banneker wrote to Jefferson because “you are measurably friendly, and well disposed towards us; and [] you are willing and ready to lend your aid and assistance to our relief.” Along with his letter, Banneker sent Jefferson a copy of his almanac written in his own hands. He suggested that if Jefferson should find this submission adequate proof against the notion of racial supremacy, he should “embrace every opportunity, to eradicate that train of absurd and false ideas and opinions, which so generally prevails with respect to [blacks].”

Benjamin Banneker died on October 9, 1806, one month before his seventy-fifth birthday and during

Thomas Jefferson's second term as president. Benjamin Banneker's genius was the answer to one of Jefferson's most perplexing conundrums. If “all men are created equal,” as he wrote, then how on the basis of the “suspicion [], that the blacks, . . . are inferior to the whites in the endowments both of body and mind” could one justify slavery?

Banneker's one letter to Jefferson had no impact on the stubborn malevolence of slavery. Yet, Banneker was one of a slowly increasing number of people who questioned the fundamental basis for slavery in the United States. Benjamin Banneker's legacy to our humanity is not literary or artistic, it is neither scientific nor mathematical, yet he was all of these things. Banneker's contribution was more subliminal. The spirit of this “sable genius” challenged the dark premise that threatened to undermine our democracy. Banneker is an example of the self-evident truth that all men are created equal.

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Copy of a letter from Benjamin Banneker to Thomas Jefferson, with Jefferson's response
www.lib.virginia.edu/etext/readex/24073.html

Meet Bill Grimmette (Benjamin Banneker)



Bill Grimmette is a living history interpreter, storyteller, actor, and motivational speaker who has performed throughout the United States and abroad. He has researched and performed the characters of Estevanico, Augustus Washington, Benjamin Banneker, Frederick Douglass, and W. E. B. Du Bois, with appearances at the Smithsonian Institutions and on National Public Radio. As an actor, Grimmette has performed at the Kennedy Center, the Shakespeare Theater, and the National Theater of Washington, D.C., and on radio, television, and major motion pictures. Grimmette is past president of the National Association of Black Storytellers and, in addition to writing and telling stories, actively collects motivational tales from around the world and travels to schools throughout the country sharing this collective wisdom of all cultures. He has a BA in psychology from Marian College in Indianapolis, an MA in psychology from the Catholic University of America, and has done post graduate work in education at George Mason University. In 1999 he portrayed W. E. B. Du Bois in the American Originals Chautauqua.

The colour of the skin is in no way connected with strength of the mind or intellectual powers.

Benjamin Banneker's Almanac, 1796

Timeline: Benjamin Banneker

- 1731 Born November 9 in what is now Ellicott City, Maryland, to Robert and Mary Bannaka [or Banneky]
- 1737 Father bought one hundred acres of land in Baltimore County with Benjamin's name on the deed
- 1753 Banneker carved a wooden clock from the pattern of a pocket watch
- 1756 Father died and Benjamin became sole owner of the farm
- 1760 Banneker kept some bees for honey and became interested in insects
- 1763 Bought first book, a quarto version of the Bible
- 1771 Ellicotts moved into the Oella area of Baltimore County and constructed a flour mill, completed in 1774
- 1775 Mother died; Revolutionary War began
- 1780 Banneker taught himself astronomy with books and instruments lent by George Ellicott
- 1789 Banneker made a prediction of a solar eclipse
- 1791 Assisted Andrew Ellicott in surveying the Federal Territory for the nation's capital
- 1792 Published first Benjamin Banneker almanac; wrote letter to Jefferson regarding slavery; received reply from Jefferson
- 1797 Published last almanac but continued to calculate ephemerides
- 1806 Died at age seventy-four; house with all of his papers and the celebrated wooden clock burned to the ground on the day of his burial



George Washington

Peeling Back the Layers

By William Arthur Sommerfield

Historically the life of George Washington has been enlarged to mythic proportions. Metaphorical tales such as young Washington tossing a silver dollar across the Potomac or Parson Weems's story of the cherry tree have made our first president appear not quite human. For many people, Washington seems too majestic and aloof ever to have been a boy. In 1852 Nathaniel Hawthorn commented that Washington seemed to have been "born with his clothes on and his hair powdered" and to have "made a stately bow on his first appearance into the world."

Most people are familiar with Washington's later life: he commanded the Continental Army during the American Revolution and was the first President of the United States. To many, his character, accomplishments, and dignity make him larger than life. But, it is helpful to explore some of the influences in Washington's formative years before greatness transformed him into an unapproachable hero.

George Washington was born on February 22, 1732, at Pope's Creek Plantation in Westmoreland County, Virginia. His father was Augustine Washington, whose grandfather John Washington had come to Virginia from England in 1657. His mother, Mary Ball Washington, was Augustine's second wife. George had two half-brothers who went to school in England, and a younger sister and three younger brothers.

When he was eleven years old, his father died. George had expected that he would be educated in England like his brothers, but lack

of money forced him to remain at Ferry Farm near Fredericksburg, Virginia, where the family had moved in 1735. Washington had little formal education. Plantation life and nature were his principal teachers.

When Washington's half-brother Lawrence came home from England, he was perceived by the fatherless young George to be the perfect role model.

Lawrence had served with the Virginia Regiment under Admiral Edward Vernon in Cartagena in 1740, and to the young Washington he was a hero. George frequently visited Lawrence, who settled in a small house their father had built on the Potomac River. Lawrence named the house and its farm, Mount Vernon, after his commanding officer.

When George was fourteen, his brother secretly arranged for him to join the British navy as a midshipman. George made plans to embark on board a man-of-war, then in the Potomac, but his mother refused to give her consent, preventing him from a life that would have cut him off from the great career he would eventually pursue.

George continued to spend time at Mount Vernon, where Lawrence exercised considerable influence over him. His experiences there changed his life in many ways. Lawrence had married into the prominent Fairfax family, and Mount Vernon was fast becoming a



Silhouette of George Washington by Samuel Folwell (c. 1765–68 to 1813) from the New York Historical Society's Dictionary of Artists in America, 1564–1860 by George Groce and David H. Wallace, New Haven and London: Yale University Press, 1957. Samuel Folwell was a miniaturist, silhouettist, engraver, and hair worker, who appeared in America in 1788 and during the next three years worked in Philadelphia, Baltimore, New York City, Charleston, and New Hampshire. From 1791 until his death in 1813 he worked mainly in Philadelphia, though he visited Charleston again in 1805. He was one of the exhibitors at the Columbianum in 1795.



William Arthur Sommerfield portraying General George Washington

sophisticated and stimulating environment. Lawrence and his wife taught George to play cards — a passion he retained all his life — and he improved his skill with a billiard cue. He probably took dancing lessons from itinerant dancing teachers and attended balls at Belvoir Mansion, the home of the Fairfax family just down the river. History records that he was a

very good dancer, a skill most unusual for a young man of his size. Later in life, some visiting French officers reported that he danced as well as anyone at the French court. Mount Vernon, Lawrence's family, and the Fairfax connection served Washington as his "finishing school."

In 1748 George learned that Lawrence's friend Lord Thomas Fairfax was going to the Shenandoah Valley to survey land. George had practiced surveying by measuring Lawrence's turnip field, and asked to join the group. Although he was only sixteen, he was allowed to go. The first of Washington's journals that still exists today is one that he began on the early surveying trip. He continued to keep a journal for the remainder of his life, and his extensive journals and thousands of letters provide us today with unusual insight into his thoughts and feelings and life during the eighteenth century.

Lawrence died an early and untimely death from tuberculosis in 1752, and George ultimately inherited his half-brother's Mount Vernon estate. Unable to shake his desire to follow his brother's footsteps in the military, young George became an officer in the Virginia Regiment.

Although Lawrence exercised the prevailing influence on George's teenage years, there is evidence that his mother Mary also played an important role in his life. Mary had endured a hard life prior to her marriage to Augustine Washington. Both her parents were dead by the time she was twelve years old, and Mary became the ward of an elderly

To encourage literature and the arts is a duty which every good citizen owes to his country.

George Washington

uncle, George Eskridge, for whom her son was named. She grew up strong-minded and willful, characteristics that helped her preserve her family after her husband's early death. In 1772, Washington purchased a house in Fredericksburg and moved his mother there to be closer to her daughter Betty.

The details of Washington's life for the next quarter-century are well known. He commanded the Continental Army, which ultimately won American Independence at Yorktown in 1781. He presided over the convention that framed the Constitution, and became the first elected president of the United States.

Mary Ball Washington lived to see her son chosen president. She died shortly before his inauguration in 1789, still not convinced that the presidency was any more worthy than being a Virginia farmer. George Washington lived to be sixty-seven, inheriting his mother's endurance and longevity and her love of farming the Virginia soil.

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lcweb2.loc.gov/ammem/gwhtml

The Papers of George Washington, University of Virginia
www.virginia.edu/gwpapers

Meet William Arthur Sommerfield (George Washington)



William Arthur Sommerfield is the artistic director and chief writer for the American Historical Theatre, Philadelphia. He holds the honor of being the only man ever to interpret George Washington at Mount Vernon and has portrayed Washington throughout the United States and abroad. In 1989 the Bicentennial Commission on the Constitution selected Sommerfield to recreate Washington's eight-day ride from Mount Vernon to Washington, DC, for his first inauguration. In 1990 the BBC held a mock trial, "The Tryal of George Washington," in London, with Sommerfield as the title character. He holds a BA and an MA in Education from the University of Wisconsin and has been a professional writer, director, and actor of historical interpretations for almost twenty years.

The very idea of the power and the right of the people to establish Government, presupposes the duty of every individual to obey the established Government.

George Washington

Timeline: George Washington

1732	Born to Augustine and Mary Ball Washington at Pope's Creek, Virginia, on February 22
1738	Family moved to Ferry Farm on Rappahannock River, Virginia
1743	Father died
1748	Lived with half brother Lawrence at Mount Vernon; began career as surveyor on behalf of prominent Virginia landowner, Lord Thomas Fairfax.
1752	Commissioned Major in Virginia Militia; joined Masonic order; Lawrence Washington died
1753	Sent to Ohio Valley by Governor Dinwiddie to deliver ultimatum to French
1754	Commissioned Lieutenant Colonel Virginia Militia; fought at Fort Necessity; resigned commission and leased Mount Vernon from Lawrence Washington's widow
1755	Appointed aide to British general Edward Braddock; responsible for frontier defenses at Battle of the Forks
1759	Married Martha Custis and assumed parental care of her children, Martha ("Patsy") and John Parke ("Jacky")
1760	Inherited Mount Vernon
1775	Delegate to Second Continental Congress; appointed commander-in-chief of the Continental troops around Boston
1776	Drove British out of Boston; unsuccessful at Long Island, Kips Bay, Harlem Heights, White Plains; retreated through New Jersey and defeated Hessians at Trenton
1777	Defeated British at Princeton; repulsed at Brandywine and Germantown; moved army to Valley Forge
1778	Repulsed British at Monmouth Court House, NJ
1781	Accepted surrender of Cornwallis's Army at Yorktown
1787	Presided over Constitutional Convention in Philadelphia
1789	Inaugurated as president after being unanimously elected in 1788
1793	Inaugurated as president after being unanimously re-elected in 1792
1797	Retired from office and returned to Mount Vernon
1799	Died at Mount Vernon on December 14

Phillis Wheatley

The Duplicity of Freedom

By Dorothy Mains Prince

On the eve of the American Revolution an amazing twenty-year-old named Phillis Wheatley wrote about slave owners:

... in every human breast God has implanted a Principle, which we call Love of Freedom; it is impatient of Oppression, and pants for Deliverance; ... God grant Deliverance ... upon those whose Avarice impels them to countenance and help forward that Calamities of their fellow creatures. This I desire not for their Hurt, but to convince them of the strange Absurdity of their Conduct whose Words and Actions are so diametrically opposite. How well the cry for Liberty, and the reverse Disposition for the exercise of oppressive Power over others agree. ...

Wheatley knew much about the loss of freedom. Stolen from her African homeland, she arrived in Boston on a hot August day in 1761 with seventy or eighty other girls. She was sold on Boston's slave block to Susanna and John Wheatley. Educated in their pious home, she accepted the Christian faith offered to her in the Old South Church.

It did not take the Wheatleys long to realize that young Phillis was anything but ordinary. John Wheatley wrote to the publishers of Wheatley's 1773 book of poems:

Without any assistance from School Education, and by only what she was taught in the Family, she in sixteen months time from her arrival, attained the English language, to which she was an utter stranger before, to such a Degree, as to read any of the most difficult Parts of the Sacred Writings, to the great astonishment of all who heard her.

Phillis embraced the religion of her master, but struggled between the external wounds of her blackness and the acceptance of a Christian redemption. In her early poem "On Being Brought from Africa to America" she wrote:

*'Twas mercy brought me from
my Pagan land,
Taught my benighted soul to
understand
That there's a God, that there's
a Saviour too:
Once I redemption neither
sought nor knew.
Some view our sable race with
scornful eye,
"Their color is a diabolic die."
Remember, Christians, Negroes,
black as Cain,
May be refin'd and join
th'angelic train.*

The English evangelist, George Whitefield, who preached in New England as well as the Chesapeake, was one of the most influential preachers of the "Great Awakening" and greatly influenced Phillis Wheatley. At his death in 1770, her elegiac poem was widely published throughout the American colonies. Like other ministers of the "Awakening," Whitefield taught that salvation was available to all, and that every human being had an equal chance to obtain God's grace. Phillis wrote:

*Take him, ye Africans, he longs for
you,
Impartial Saviour is his Title due.
If you will walk in Grace's heavenly
road,
He'll make you free,
and kings, and priests to God.*



Published according to Act of Parliament, Sept. 1. 1773 by Arch^d. Bell.
Bookfeller N^o 8 near the Saracens Head Aldgate.

Engraved frontispiece from Phillis Wheatley, Poems on Various Subjects (1773). Courtesy of the Library of Congress, LC-USZ62-40054.

Phillis Wheatley identified herself as a supporter of colonial independence through two of her early poems which chronicled the first protests against British oppression. The first event occurred on the evening of February 22, 1770. The poem, "On the Death of Mr. Snider Murder'd by Richardson," recounts when an angry mob of colonists surrounded the house of Ebenezer Richardson, a pro-British informant. Richardson fired into the crowd, killing a boy, Christopher Snider, whom Wheatley dubbed "the first martyr for the common good."

Less than two weeks later, on March 5, 1770, the Boston Massacre took place on King Street. In a proposal for a book of poems to be published in Boston, Wheatley listed among the prospective poems, "On the Affray in King Street, on the Evening of the 5th of March."

In September 1773, Wheatley's *Poems on Various Subjects, Religious and Moral* was published in London. The publication was the climax of Wheatley's career and marked the beginning of the African American literary tradition. Wheatley was not the first black American to publish; Briton Hammon had published a fourteen-page pamphlet in 1760, and Jupiter Hammon had published an eighty-eight-line broadside poem in the same year. Phillis, however, was the first black American to publish a book of poetry.

Before her trip to London in 1773, Phillis was recognized as a gifted writer in Boston, the literary capital of the colonies. Benjamin Rush, in his "Address to the Inhabitants of the British Settlements in America Upon Slave-Keeping," maintained that there were "many well attested anecdotes of sublime and disinterested Virtue among them [Africans] as ever adorned a Roman or Christian Character." Then in a footnote, he specifically cited Phillis as an example:

There is now in the town of Boston a free Negro Girl, about fifteen years of age, who has been but nine years in the country, whose singular genius and accomplishments are such as not only do honour to her sex, but to human nature. Several of her poems have been printed, and read with pleasure by the public.

Representing the opposing view, in the debate over the African nature, were the likes of Samuel Estwick and Thomas Jefferson. In 1772, Estwick argued, "The African slave was consigned a slave by nature. His proper place in European society is to serve as articles of its trade and commerce only." Thomas Jefferson wrote:

Misery is often the parent of the most affecting touches in poetry. Among the blacks is misery enough, God knows, but no poetry . . . Religion, indeed has produced a Phyllis Whately, but it could not produce a poet. The compositions published under her name are below the dignity of criticism.

Phillis Wheatley spent the summer of 1773 in London where she was celebrated and entertained by London's best. Wheatley wrote, "The friends I found there among the nobility and gentry, their benevolent conduct toward me, the unexpected civility and complaisance with which I was treated by all, fills me with astonishment. I can scarcely realize it."

On her return home in September 1773, the *Boston Gazette* hailed, "Phillis Wheatley, the extraordinary poetic genius." But personal loss was soon to follow, along with the upheaval of the Revolution. On March 3, 1774, Susanna Wheatley died, leaving Phillis to fend for herself. Wheatley was now a free woman. The actual date of her manumission is unknown, but based upon a letter she wrote to Col. David Wooster, Phillis was freed almost six months before Susanna Wheatley died.

The American Revolution changed life in the Bay Colony for thousands of Bostonians and even more

critically for Phillis Wheatley. For the first time since her arrival in Boston, Phillis was alone. By the fall of 1775, she, like many others, chose to leave British-occupied Boston. She traveled to Providence, Rhode Island, to stay and care for Mary Wheatley Lathrop, the daughter of Susanna and John Wheatley.

It was here in Providence that Phillis learned of George Washington's appointment as Commander-in-Chief of the Continental Army. In keeping with her patriotic spirit, Wheatley wrote a poem honoring him:

*Proceed, great chief, with virtue on
thy side,
Thy ev'ry action let the goddess
guide.
A crown, a mansion, and a throne
that shine,
With gold unfading,
WASHINGTON! Be thine.*

On October 26, 1775, Wheatley sent the poem along with a letter to Washington. He responded with a letter to Wheatley commending her "elegant lines [as] . . . striking proof of your poetical talents." He then invited her to visit him at his military headquarters in Cambridge, Massachusetts.

In April 1778 Wheatley married John Peters, a free black man, and the couple lived in a private home on prestigious Queen Street in Boston. From 1779 until September 1784, Phillis Wheatley Peters tried numerous times to obtain subscribers for a new book of her works. Each of these Boston proposals failed.

Phillis Wheatley died on December 5, 1784, in Boston, giving birth to her third child. This child apparently died and was buried in the same unmarked grave as Phillis.

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Web Site

Reuben, Paul P. "Chapter 2: Early American Literature: 1700–1800, Phillis Wheatley (1753–1784)." PAL: Perspectives in American Literature — A Research and Reference Guide. (biography, bibliography, poems, and misc.) www.csustan.edu/english/reuben/pal/chap2/wheatley.html

We are much concerned to find that this ingenious young woman is yet a slave. The people of Boston boast themselves chiefly on their principles of liberty. One such act as the purchase of her freedom, would in our opinion, have done more honour than hanging a thousand trees with ribbons and emblems.

From a London review of Wheatley's Poems (1773)



Meet Dorothy Mains Prince (Phillis Wheatley)

Dorothy Mains Prince is the founder of "Sojourns," an enterprise concentrated on bringing the stories of outstanding African American women alive through teaching and performance. After receiving the BA and MA degrees from Emerson College and Columbia University in Speech and Theatre Education, she worked with community groups in the Boston area, including serving as stage director for Hallelujah Voices, Inc. a performing arts group dedicated to the exploration of African American history, music, literature, and folklore. In addition to her portrayal of Phillis Wheatley, Prince also performs as Ida B. Wells-Barnett, Mary McLeod Bethune, and Zora Neale Hurston at Chautauquas throughout the United States.

The poems of this famous African poetess . . . are alike extraordinary, both as to their origin and merit; and deserves a place eminently conspicuous in every private and public library.

William Lloyd Garrison

Timeline: Phillis Wheatley

- 1761 Arrived from Africa as an eight-year-old slave and was purchased by Mrs. Susanna Wheatley of Boston (birth year estimated as 1753)
- 1765 Tutored at home in English, Latin, and the Bible; wrote first letter to Rev. Samson Occom
- 1767 Published first poem, "On Messrs. Hussey and Coffin," in Newport, RI, *Mercury*, December 21
- 1770 Published elegy on the death of English evangelist, George Whitefield; sent letter and poem to countess of Huntington in London, England
- 1772 Unsuccessfully solicited Bostonians for subscriptions to support publication of a volume of her poems; wrote a poem for Lord Dartmouth
- 1773 Sailed to London where she met many of the prominent people of the day; called home by her dying mistress; was manumitted; published *Poems on Various Subjects, Religious & Moral* in September in London
- 1774 Letter to Rev. Samson Occom condemning slavery reprinted in New England newspapers
- 1776 Wrote poem to George Washington; printed in *Virginia Gazette* and *Pennsylvania Magazine*
- 1778 Married John Peters of Boston, a free black man
- 1779 Advertised proposals for a new volume of her poems and letters for six weeks; proposals were rejected
- 1784 Died on December 5, 1784, and was buried, with the last of three infants, in an unmarked grave



Revolutionary War Museums and Sites in Maryland

The following list is a selection of Revolutionary War museums and sites in Maryland. We hope it will serve as a launching point for further explorations. We recommend that you contact the sites before your visit for hours and admission rates as well as for information on special events and travel directions.

Benjamin Banneker Historical Park and Museum

300 Oella Avenue, Oella
410-887-1081
www.friendsofbanneker.org

The homestead of Benjamin Banneker, the first renowned black man of mathematics and science was purchased by his family in 1734. Landowner, clockmaker, surveyor, and astronomer, Banneker received a presidential commission from George Washington to assist in the surveying and laying out of the new capital city of Washington, DC.

Catoctin Furnace

14039 Catoctin Hollow Road, Thurmont
301-271-7574
www.dnr.state.md.us/publiclands/cunninghamhistory

The first furnace on this site was erected in 1774 and produced cannon and cannon balls for the Continental Army.

Charles Carroll House

107 Duke of Gloucester Street, Annapolis
410-269-1737, -1762

Charles Carroll of Carrollton was born in this house in 1737. He served as a delegate to the Maryland Convention in 1776 and the Second Continental Congress. He was the only Roman Catholic signer of the Declaration of Independence.

Elk Landing

590 Landing Lane, Elkton
410-620-6400
www.elklanding.org

Elk Landing, at the convergence of the Little Elk and Big Elk Creeks, was the family homestead of the Hollingsworth family and served as an important shipping and supply port for the Continental Army. Over 15,000 British troops passed the site in August 1777 on their way to Philadelphia.

Fort Frederick State Park

11100 Fort Frederick Road, Big Pool
301-842-2155
www.dnr.state.md.us/publiclands/ftfrederickhistory

During the American Revolution Fort Frederick served as a prison for Hessian and British soldiers. At one point over 1,100 men were confined at the fort.

Hampton National Historic Site

535 Hampton Lane, Towson
410-823-1309
www.nps.gov/hamp

Begun in 1783, Hampton was the home of the Ridgely family. Charles Ridgely built the Northampton Works, an iron furnace that supplied cannon and shot to patriot forces during the Revolution. His son Charles Ridgely, who constructed Hampton, was a member of the Maryland Assembly from 1773 to 1780 and served on the committee that framed a constitution for the state.



The Maryland State House

State Circle, Annapolis

410-974-3400

www.mdarchives.state.md.us/msa/homepage/html/statehse.html

The Maryland State House is the only state house ever to have served as the nation's capitol. The Continental Congress met in the Old Senate Chamber from November 1783 to August 1784, during which time the Treaty of Paris was ratified and George Washington came before Congress to resign his commission as Commander-in-Chief of the Continental Army.

Michael Cresap Museum

Main Street, Oldtown

301-478-5154

In 1775 Michael Cresap marched a company of Western Maryland riflemen to join the Continentals in Boston, where the frontiersmen astounded other troops with their marksmanship.



Montpelier Mansion

9401 Montpelier Drive, Laurel

301-953-1376

www.pgparcs.com/places/historic/hist.mont

A fine example of Georgian architecture, Montpelier Mansion was built between 1781 and 1785 by Major Thomas Snowden and his wife Anne. Snowden welcomed many distinguished guests to his home, including George Washington and Abigail Adams.

Mount Clare Museum House

1500 Washington Boulevard, Baltimore

410-837-3262

www.users.erols.com/mountclaremuseumhouse

Mount Clare Mansion was the summer home of Charles Carroll the Barrister, who played an active role in the Revolution as a principal author of Maryland's Declaration of Rights. He also served as a member of Maryland's first Senate.

Pemberton Historical Park

Pemberton Drive, Salisbury

410-860-2447

www.wicomcorecandparcs.org

Built in 1741, Pemberton Hall was built for Colonel Isaac and Ann Dashiell Handy. Colonel Handy was a planter, lawyer, statesman, and founder of Salisbury. He was an officer in the county militia during the Revolution.

Port Tobacco Court House

Town Square, Port Tobacco

301-645-1796

In the eighteenth century Port Tobacco was the county seat of Charles County. Port Tobacco citizens met on June 14, 1774, to add their voices to the growing protest against the Boston Port Act. Several leaders of the Revolution lived near the town, making it the center of Charles County's revolutionary effort.

Smallwood House Museum

2750 Sweden Point Road, Marbury
301-743-7613
www.dnr.state.md.us/publiclands/smallwoodhistory

General William Smallwood commanded the famous "Maryland Line" which covered the retreat of Washington's troops at the Battle of Long Island in 1776. Because of the key role he played in this and other battles, he was promoted to Major General, the highest rank attained by a Marylander in Continental service.

Sotterley Plantation

Sotterley Road, Hollywood
301-373-2280
www.sotterley.com

George Plater of Sotterley Plantation played an important role during the Revolutionary period. He represented St. Mary's County on the Council of Safety and at the Constitutional Convention in Annapolis in 1776, served as a delegate to the Continental Congress from 1776 to 1781, and was governor of Maryland from 1791 to 1792.

Thomas Stone National Historic Site

6655 Rose Hill Road, Port Tobacco
301-934-6027
www.nps.gov/thst

Haberdeventure is the plantation home of Thomas Stone who was a signer of the Declaration of Independence and served as a delegate to the Continental Congress from 1775 to 1778 and 1783 to 1784. He also helped draft the Articles of Confederation.

Washington College

300 Washington Avenue, Chestertown
410-778-2800
www.washingtoncollege.edu/wc/visitors/history

Established in 1782, Washington College was the only college George Washington consented to have named in his honor. Washington gave a gift of 50 guineas to the college and served on its Board of Visitors and Governors for six years.

William Paca House & Garden

186 Prince George Street, Annapolis
410-263-5553
www.annapolis.org/paca

Constructed between 1763 and 1765, this Georgian residence was the home of William Paca, a wealthy planter who was a signer of the Declaration of Independence and Revolutionary-era governor of Maryland.

Wye Grist Mill

Route 662 near Routes 213 and 404
410-827-6909

Mills have existed on the site since 1682 and provided flour for Washington's troops at Valley Forge during the Revolutionary War.



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What Is the Maryland Humanities Council?

For more than twenty-five years the Maryland Humanities Council has brought the humanities to the people of Maryland. The Council brings Maryland citizens together with humanities scholars to learn from one another. They discuss the passages and the problems that all human beings share. They learn how different communities of people have dealt with their common problems throughout history.

In addition to our annual Chautauqua, the Maryland Humanities Council offers many other free programs to nonprofit organizations and Marylanders throughout the state.

Maryland Humanities. This high-quality magazine, focusing on Maryland's history and culture, is sent free to nearly 19,000 homes, schools, businesses, cultural institutions, and libraries throughout our state. Recent issues include "Maryland a la Mode," and "Maryland—The Last Thousand Years."

Maryland History Day. In this annual state competition, middle and high school students come together to showcase their history projects through research papers, multimedia documentaries, historical performances, and interpretive exhibits.

Speakers Bureau. Through this program the Council sends humanities scholars without charge into local communities to speak to nonprofit groups and institutions. Available topics range from "How Can We Know if a Person Is Evil?" to "Underwater Archaeology in Maryland."

Family Matters. This innovative program brings primarily at-risk families together to discuss the ideas in books they have read over a light supper one evening each week for six weeks.

Grants. The Council awards grants to historical and cultural organizations throughout the state to produce a wide variety of public humanities programs.

Website. The Council's website at www.mdhc.org provides information on the Council's mission and programs, a sample magazine article, monthly calendar of events, links to related sites, and grant guidelines.

Resource Center. The Council's collection of audio and video tapes of humanities programs can be borrowed for free by the public.

For more information about the Maryland Humanities Council and its programs, call 410-771-0650 or visit us on the web at www.mdhc.org.

A Welcome from Garrett Community College



Garrett Community College is proud to serve as a host for the seventh year of the Maryland Humanities Council's annual Chautauqua. The four evenings of Chautauqua will be preceded by a concert with the Garrett Community Concert Band on Wednesday, July 4.

The smallest of Maryland's community colleges, Garrett Community College is located in the Allegheny Mountains of Western Maryland at the northern edge of Deep Creek Lake. Because of its location in a rural, resort environment, Garrett Community College integrates the natural resources with the academic curriculum. Signature programs are Adventure Sports,

Agricultural Management, and Natural Resources and Wildlife Technology. In these programs the mountains, farms, forests, and white water rivers become classrooms for "hands-on" practical experiences.

The Chautauqua program is a collaboration with Garrett Community College, Garrett County Arts Council, and Garrett Lakes Arts Festival. Garrett County Arts Council is located in Oakland, Maryland, where it operates a community art gallery and offers funding for nonprofit organizations involved in integrating the cultural arts into the life of the community. Based at Garrett Community College, Garrett Lakes Arts Festival is the largest presenter of performing arts in Garrett County, offering diverse cultural and artistic performances from March through September.

Dr. Stephen J. Herman, GCC President
Mr. Stephen Schlosnagle, GCAC Administrator
Mrs. Elizabeth S. Johnson, GLAF Executive Director

A Welcome from Cecil Community College

Cecil Community College is thrilled to serve this summer for the first time as a host for the Maryland Humanities Council annual Chautauqua. Cecil County is rich in colonial and Revolutionary War history; many of our citizens can boast that George Washington once slept in their historic homes!

Cecil Community College also celebrates a tradition of history. We are Cecil County's only institution of higher education, and for the last thirty-three years have brought to our citizens the opportunity to reach their educational and career goals. Like the county, our College has changed and grown to meet the challenges of the march of history. Today programs like Nursing, Visual Communications, Business, and Computers, to mention just a few, use state-of-the-art technology to prepare students for the job market or transfer to four-year institutions. The Mid-Atlantic Transportation and Logistics Institute leads the industry in training and resource information. Our students continue to excel both in their chosen career fields and in their further studies due to their preparation at Cecil Community College.



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Dr. W. Stephen Pannill, President

A Welcome from the College of Southern Maryland



The College of Southern Maryland, formerly Charles County Community College, welcomes you and your family to our La Plata campus for our second presentation of Chautauqua sponsored by the Maryland Humanities Council.

On July 1, 2000, we became the College of Southern Maryland, a regional college, with campuses in Charles, Calvert, and St. Mary's counties. Along with the name

change the college continues to transform itself by offering new ways to learn for adults who want to stay competitive and marketable in our global-driven economy. Our partnerships with four-year universities and colleges also allow students to complete bachelor degree programs locally.

The college has a long history of support of the humanities. The Southern Maryland Studies Center has served for over twenty years as an archive of local history and a vital source for family and scholarly research. Friendship House, an early colonial home reconstructed on the campus, reminds the community of its agrarian beginnings amid the rapid suburbanization of the region. Most recently a collaboration with Jefferson-Patterson Park and the Banneker-Douglass Museum resulted in preservation of the history and artifacts of the African American schools in the region.

We look forward to seeing you again as you explore all of the possibilities that learning for life has to offer at the College of Southern Maryland.

Dr. Elaine Ryan, President

A Welcome from Chesapeake College

Chesapeake College is delighted to host the Maryland Humanities Council's Chautauqua. As part of its mission, the college seeks to preserve the rich cultural heritage of the Chesapeake Bay region. The college houses an extensive collection of documents and artifacts relating to the region, and the Chesapeake College Press publishes occasional works about the Eastern Shore.

Founded in 1965, Chesapeake College serves the large, five-county area of the Upper Eastern Shore. It offers a full range of career and transfer programs, non-credit classes, and customized training. Each year over 12,000 area residents enroll in courses at the college's three sites at Wye Mills, Easton, and Cambridge; in many off-campus sites; and through the distance learning network.

With the opening of the Center for Business and the Arts, the Wye Mills campus has become the region's economic and cultural center, and in the near future the college will host a Higher Education Center to make upper division and graduate level programs available through a consortium of colleges and universities on the Shore.

As we actively engage in planning for the region's exciting future, it is a wonderful time to examine Maryland's past. We hope you enjoy Chautauqua 2001 and leave our campus with a greater appreciation of our state's and the Shore's rich history.

Dr. Stuart M. Bounds, President



Chesapeake
College

A Welcome from the Germantown Campus of Montgomery College



We are pleased to welcome our friends and neighbors to the Montgomery College–Germantown campus for the 2001 visit by the Maryland Humanities Council's Chautauqua. We are the community's college. As such, we are a place for intellectual, cultural, social, and political dialogue. MC–Germantown has been a part of the rapidly growing "upcounty" for over twenty years and has grown along with the region. We proudly embrace our campus as a richly diverse learning community that is technologically advanced and responsive to the educational and training needs of the county's citizenry.

The campus sits along the I-270 High Technology Corridor, and programs of note include computer sciences, biotechnology, robotics, computer graphics, technical writing, and other tech-

nology based training. The campus has always honored and supported the general education that allows the technologist to be successful in a career, and we strive to remain cognizant of the interests and needs of the community we serve in order to maintain an ongoing, comprehensive community outreach effort.

Montgomery College–Germantown has a robust pre-transfer array of courses for students who come to us from around the world. These courses are strengthened by the resources of MC's Paul Peck Humanities Institute, shared with the Smithsonian Institution, the Macklin Business Institute, and the Montgomery Scholars program. We at Montgomery College inspire intellectual development through our commitment to the arts and humanities. Thank you for sharing an exciting evening with us here on the Germantown campus

Dr. Hercules Pinkney, Vice President/Provost, Germantown

Thanks to Our Partners!


This year marks the seventh season for the Maryland Humanities Council's Chautauqua in Western Maryland, the third season in Montgomery County, our second year in Southern Maryland and on the Eastern Shore, and our inaugural year in Cecil County. Our ability to expand the Chautauqua over the last several years to every region of Maryland is due to the support and cooperation of our partner community colleges. These institutions serve their regions as educational and cultural institutions; they receive their strength from and focus their mission on the needs of their local communities. We appreciate their contribution in promoting the humanities.

We extend our sincerest thanks to Cecil Community College, Chesapeake College, the College of Southern Maryland, Garrett Community College, and Montgomery College–Germantown. We look forward to our continued affiliation with them to bring quality humanities programming to our entire state.

Barbara Wells Sarudy
Executive Director
Maryland Humanities Council

The Maryland Humanities Council Thanks Our Sponsors for Their Support of Chautauqua 2001!

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September 2001

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HUMANITIES



Maryland and the War of 1812

To Our Readers:

The War of 1812 is almost a “forgotten war.” But, Maryland was one of the major battlegrounds in this three-year conflict between the United States and Great Britain. The brave defenders of Fort McHenry survived the famous British bombardment, saving Baltimore from occupation and destruction; at Bladensburg, the Maryland militia was overwhelmed by British forces, leaving Washington unprotected from the British torch; Baltimore native Commodore Joshua Barney and his small flotilla fought ships of the Royal Navy on the Patuxent River; and at North Point the British were thwarted in their attempt to take Baltimore by land. And there were numerous smaller raids and skirmishes reaching from Frenchtown in Cecil County to Chaptico in St. Mary’s County. Over the next five years, the state is developing a plan to highlight and document the importance of the War of 1812 in Maryland’s history.

I want to thank our authors—Ralph Eshelman, Christopher George, Stephen Hardy, Keith Heinrich, Susan Langley, and Dwayne Pickett—for their fascinating and informative articles. Thanks, too, to Marci Ross and the Maryland Office of Tourism Development for working on this program to enlighten both residents and visitors about our past. And our sincerest thanks go again to Ralph Eshelman, the director of the Maryland War of 1812 Initiative, who had the idea for this issue and convinced these talented authors to share their expertise and knowledge on various aspects of this important part of Maryland’s history and culture.

Barbara Wells Sarudy
Executive Director

The Maryland Office of Tourism Development (OTD) and the Maryland Historical Trust (MHT) are working with local, state, and federal agencies and the private sector to preserve, protect, and promote the state’s War of 1812 resources. The heritage tourism initiative has been dubbed the “Star-Spangled Banner Trails and Sites Network” and is progressing in conjunction with a feasibility study being conducted by the National Park Service. The study, scheduled to be completed by late 2002 or early 2003, will determine whether a National Historic Trail designation is appropriate for the land and water routes taken by the British that culminated with the Battle of Baltimore and the writing of the poem, “The Star-Spangled Banner.”

Constructing the network began with the development of a statewide inventory of resources, including historic sites relating to the period; the locations of land and naval battles, skirmishes and riots; as well as anecdotal information. The inventory was developed through funding in part from the National Park Service’s American Battlefield Protection Program with matching funds from OTD and MHT. The next phase will be to interpret the publicly accessible sites by installing interpretive markers and publishing a map and guide. Once published, this map and guide, combined with travel itineraries, will be marketed to both group and individual travelers, domestically and internationally.

More information about interpreting War of 1812 sites will be provided at the next meeting of the Statewide Partnership for the War of 1812. The meeting will be held in late September 2001. If you would like more information about the Network or if you would like to receive a meeting notice, please contact me at 410-767-6286 or at mross@mdisfun.org.

Marci Ross
Maryland Office of Tourism Development

Cover: A painting depicting the gathering of US troops and Maryland militia before the Battle for Baltimore. “Assembly of the Troops at Patterson Park,” by Thomas Coke Ruckle, 1814. Courtesy of the Maryland Historical Society.

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Maryland HUMANITIES

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Even though France and Britain both violated neutral trading rights, Britain's dominance of the sea meant that she violated them more often. Since the sixteenth century, warring powers had generally recognized the rights of neutral countries to trade with belligerents, except for war matériel. No longer British colonies, the United States was a neutral country during the Napoleonic Wars. Shipowners and merchants in the United States made a fortune carrying goods from French and British West Indian colonies to their mother countries. Both Britain and France tried a number of diplomatic tactics to stop this trade, but it was the British, with their superior navy, who violated the rights of neutral shipping the most.

Impressment was an especially sore point between the United States and Great Britain. British warships usually filled the holes left in their crews through desertion, death, and sickness by "pressing" British merchant seamen into naval service. As the Napoleonic Wars progressed, the need for seamen to serve in the Royal Navy increased dramatically, and British warships increasingly stopped United States merchant vessels to reclaim "deserters." Often American sailors fell victim to impressment. Great Britain had the power to take the sailors and really did not care that the United States viewed impressment as kidnapping and violation of national sovereignty.

The third point of contention between the United States and Britain was a long-simmering one. The United States felt it had never

gotten the recognition it deserved as an independent nation. British troops were stationed on US soil in the Northwest Territories until 1796, thirteen years after the Treaty of Paris. Britain had never formally granted diplomatic recognition to the United States; the two countries had no diplomatic protocol agreement; and Britain had appointed no diplomatic representative to the United States until the mid-1790s. Britain also refused to negotiate with the new country about trading rights. In general, many Americans felt that Britain had never accorded the United States the respect it deserved as an independent and equal nation.

Finally, the young United States was a nation expanding westward. It had trouble peacefully occupying these areas, especially the Northwest Territories. There the Native American tribes were especially strong and were supplied and supported by the British government in Canada. The British saw the Indians as a buffer between their Canadian colony and her rapidly growing neighbor to the south. Many in the western and southern United States wanted war with Britain for reasons related to the westward expansion. First, they wanted to stop the British from supporting Indian attacks on American settlers, and second, they wanted to make British Canada, Spanish Florida, and the lands beyond the Louisiana Territory part of the United States. These "War Hawks," as they were known, were led by Henry Clay of Kentucky and John C. Calhoun of South Carolina.

Capital for a Day?

When the British occupied and burned Washington, DC, President James Madison and his staff fled the city with the rest of the Federal Government. Madison sought refuge in the small town of Brookeville in upper Montgomery County. He stayed in the home of Caleb and Henrietta Bentley; Henrietta was a good friend of Dolley Madison's.

For two days Madison conducted governmental business from the Bentley House on Market Street. Madison's guard camped in the meadow near the house, and sacks holding the assets of the United States Treasury were supposedly heaped on the floor of the Brookeville Academy. Legend also has it that Henrietta Bentley gave up her bedroom to the President while she slept on the floor in another room.

The "Madison House" and the Brookeville Academy still stand in this quaint little town. It may not have officially been the capital, but President Madison carried out the business of government in Brookeville while the British burned Washington.

"Toward morning a violent storm of rain, accompanied by thunder and lightning came on The flashes of lightning seemed to vie in brilliancy with the flames which burst from the roofs of burning houses, while the thunder drowned the

A War for Freedom

As Lord Dunmore had done at the beginning of the American Revolution, the British in the War of 1812 offered the possibility of freedom to slaves in Maryland and Virginia:

A Proclamation

Whereas it had been represented to me, that many persons now resident in the United States have expressed a desire to withdraw therefrom, with a view of entering his Majesty's service, or of being received as free settlers into some of his Majesty's colonies,

This is therefore to give notice,

That all those who may be disposed to emigrate from the United States, will with their families, be received on board his Majesty's ships or vessels of war, or at the military posts that may be established upon or near the coast of the United States when they will have their choice of either entering into his Majesty's sea or land forces, or of being sent as FREE settlers, to the British possessions in North America or the West Indies, where they will meet all due encouragement.

Given under my hand at Bermuda, this 2nd day of April 1814, Alexander Cochrane.

When more than one hundred slaves deserted a plantation one night, the plantation owner went to the British ship to try to convince the slaves to return. At

his behest, a free black man, Charles Ball, tried to "talk to them for a long time, on the subject of returning home; but found that their heads were full of notions of liberty and happiness in some of the West India islands. . . . I was invited, and even urged to go with the others, . . . but respectfully declined them; telling . . . them, that I was already a freeman, and though I owned no land myself, I could have plenty of land of other people to cultivate."

Admiral Sir George Cockburn created a "Corps of Colonial Marines from the People of Colour who escape to us from the Enemy's shore. . . ." These marines, which numbered about two hundred, participated in a raid on Pungoteague, Virginia; a raiding party along the Patuxent River; and in the Battles of Bladensburg and Baltimore. Cockburn and other British officers' evaluations of these marines were uniformly positive.

Historians estimate that between 3,000 and 5,000 Chesapeake slaves took advantage of the British offer, preferring to live as free persons under the rule of a hereditary monarch than to live as slaves under the rule of a government professing the ideals of freedom and equality for all men. Descendants of some of these former slaves still live in Bermuda and Nova Scotia.

The Treaty of Ghent, ending the War of 1812, settled none of these issues, but the major issues between the United States and Great Britain were largely resolved diplomatically over the next several years. British warships no longer stopped American ships to impress seamen. In 1815 a commercial convention allowed US ships and merchants to trade anywhere within the British Empire except for the West Indies without paying discriminatory duties. The Rush-Bagot Agreement of 1817 disarmed the border between the US and Canada, and it remains the world's longest, unguarded border. And, finally, another treaty in 1818 settled a number of contentious issues: it granted the United States fishing rights in the Grand Banks and allowed American ships to dry fish on the Newfoundland coast; established the forty-ninth parallel as the northern limit of the Louisiana Purchase, extending the US-Canadian border from the Lake of the Woods to the Rockies; and it provided for joint occupation of the Oregon Territory for ten years. In 1823, when the Monroe Doctrine declared that the Western Hemisphere was closed to further European colonization, Britain fully backed the bold proclamation from the young republic with military power.

The War of 1812 is even more significant because it was the United States' "Second American Revolution." The first revolution in 1776 had secured *political* independence from Great Britain, but this second prompted policies which eventually made the United States *economically* independent.

noise of crumbling walls, and was only interrupted by the occasional roar of cannon, and large depots of gunpowder, as they one by one exploded. . . ."

Lieutenant George Robert Gleig on the Burning of Washington

Based on the dismal experience of the War of 1812, President James Madison initiated a wide-ranging legislative program to change the country. In a message to Congress in 1815 he proposed building a stronger national defense, imposing protective tariffs, creating a national bank, and supporting internal improvements.

Some leaders in the young republic, such as Thomas Jefferson, had opposed a standing army and navy on the grounds that they were too costly and a threat to liberty. The lack of military preparedness during the War of 1812 changed that. The United States began strengthening the military, especially its navy. A stronger military would bolster American independence both politically and economically.

The support for protective tariffs similarly grew out of the war experience. After the Revolution, the United States largely settled back into the relationship it had had with Great Britain while still her colonies — producing raw materials that were shipped to Britain and consuming British manufactured goods in return. When war was declared in 1812, America's minuscule industrial base could not meet the increased demands for clothing, shoes, and arms necessary to fight a war, nor supply the other manufactured goods previously imported. By not developing industrially after the Revolution, Americans were at a significant disadvantage when fighting a war against the nation that supplied most of its manufactured goods. By passing protective tariffs, the federal government would protect and encourage the

development of American industry by making imported goods from Britain and elsewhere more expensive. A stronger industrial base would further strengthen independence.

Support for creating a central bank also grew out of the war experience. The first Bank of the United States had gone out of business when its charter expired in 1811. During the war, the federal government had trouble paying troops or paying for services and supplies, because in many cases it literally had to ship gold coins. This was risky and expensive. Similarly, when it tried to sell government bonds to fund the war effort, there was no centralized pool of credit upon which to quickly draw. Bonds had to be sold to individuals and local banks, making the process more difficult and expensive. Finally, without a central bank to stabilize the currency and guarantee its convertibility to gold, domestic commerce slowed and inflation rose dramatically. Many local banks failed because of the disruptions in the economy. A strong central bank would strengthen the economy and help ensure American independence.

Finally, support for government funding of internal improvements also grew out of the war experience. During the War of 1812, north-south travel was almost impossible. The Royal Navy patrolled the sea routes that were commonly used for interstate travel in times of peace, and the road network was almost non-existent. Similarly, there were few major east-west routes for the transportation of troops and

supplies. Madison called for the federal government to help fund "internal improvements," namely roads and canals for both strategic and economic purposes. These would tie the country together and help protect American independence.

Madison's plan was not new — Alexander Hamilton had formulated and proposed these ideas in the 1790s. Nor would they cease being the subject of debate — Andrew Jackson and antebellum Democrats continued to oppose most of these ideas. But, the experience of the War of 1812 put the nation on a steady course toward these goals and toward economic independence.

Today, we largely take for granted that our nation needs a strong national defense. We have permanent protective tariffs to assist the automotive industry and quickly impose protective tariffs when other nations "dump" their products to the detriment of American manufacturers. The Federal Reserve — our current version of a central bank established in 1913 — regulates the interest rates and money supply to maximize and encourage economic growth. We have wholeheartedly embraced federal funding of internal improvements — whether it is building the airports we fly out of, dredging the harbors through which imports and exports flow, or subsidizing 90 percent of the Interstate Highway system (which incidentally is built to military standards). While many might forget its details, we live daily with the results of the policies furthered by our national experience in the War of 1812.

Maryland and the War of 1812

By Ralph Eshelman

The indelible Blot. Congress were put in possession of documents to-day which prove that there ARE KNOWN TO BE 6257 IMPRESSED AMERICAN SEAMEN in the NAVAL SERVICE of Great Britain, two hundred of whom have made applications to our government for the procurement of their release since the 5th March, 1810, the date of the last report to Congress on the subject

...

Maryland Republican
January 29, 1812

By 1807 it was estimated that over 1,000 Maryland sailors had been illegally and unwillingly pressed into service on British warships. On June 21, 1807, the frigate *USS Chesapeake*, left the Washington Navy Yard and sailed down the Potomac River and Chesapeake Bay into the Atlantic. There, it was soon hailed by a larger British warship, *HMS Leopard*, demanding that the frigate muster its crew so it could search for British deserters. The Americans refused, whereupon the British opened fire, boarded, and took four men. The American flag had been fired upon, killing three American sailors, and four crewmen had been taken off a US naval vessel by a foreign ship. The *Chesapeake-Leopard* incident was a severe example of the continuing problem of British impressment of American sailors.

President Thomas Jefferson, trying to avoid war with Britain, retaliated by placing an embargo on all foreign trade. This action greatly curtailed commerce and especially upset New Englanders where much of American shipping was centered and whose fortunes were most threatened. Jefferson's embargo had



William H. Winder, who commanded the American troops at the Battle of Bladensburg. The British defeated his forces and marched on to Washington, DC unimpeded. Courtesy of the Maryland Historical Society.

a similar effect in Maryland, causing the value of Baltimore exports to drop from \$7,500,000 in 1805 to \$1,904,700 in 1808. More than a thousand sailors were registered in Baltimore in 1806, and the embargo put them out of work. Baltimore protested Jefferson's embargo in 1808 when citizens seized gin from a ship in its harbor that had been forced to pay the embargo duty and burned it on Hampstead Hill — it became known as the "Gin Riot." The Embargo, which hurt American interests much more than it did the British, was soon repealed. But the problem with impressment remained a sore point between the two countries.

While the new administration under James Madison emphasized the maritime issues with England, the War of 1812 was largely a result

of a desire for national expansion. The southern and western slaveholding states, led by "War Hawks" such as John C. Calhoun and Henry Clay, wanted war with Britain to annex the British colony of Canada, to expand the western and southern frontiers, to remove the threat of alliance between Britain and the Indians of the Great Lakes region, and to prevent slaves escaping outside American borders by expanding those borders. The war vote barely passed the Senate. While maritime issues did exist, they were less the cause of the war than a flimsy promise, as expressed in the justifying rhetoric that it was necessary to protect "free trade and sailors' rights." Madison signed the declaration of war against Great Britain on June 18, 1812.

The War of 1812 was a small war in comparison to the American Revolution and Civil War and both World Wars. It is not recognized as one of our more glamorous conflicts; many British historians do not even consider it a proper war. Americans were divided over the war. Federalist doves, centered in New England, were especially against it, while Democrat-Republican hawks, centered in the South and West, supported it.

Maryland to a degree, but largely Baltimore, was a nest of anti-British hatred. When the *Federal Republican*, a Federalist newspaper in Baltimore, editorialized against the war, an angry mob of Democrat-Republicans razed the building where it was printed on June 22, 1812. When the publishers defiantly reopened the paper a month later at a second Baltimore site, a

"The contest was not as obstinately maintained as could have been desired"

Brigadier-General William Winder on the Battle of Bladensburg

mob of Democrat-Republicans surrounded the office, which was defended by fifty armed Federalists. The besieged Federalists fired into the crowd estimated to number about a thousand, killing one. The mob responded by firing a cannon loaded with grapeshot into the building. The Federalists were persuaded to surrender to members of the local militia called out to quell the contentious situation and taken to the safety of the city jail. That night the mob stormed the jail, broke in and beat and stabbed the Federalist sympathizers, killing one. Though they opposed the war, Maryland Federalists never obstructed the war effort as did party members in New England. Maryland subscriptions to government war loans exceeded those of the northeastern states and Virginia, and many Federalists contributed to the \$3 million raised by Baltimore in 1813 for the war effort.

During the War of 1812, early American forays into Canada resulted for the most part in defeat, until Captain Oliver Perry's victory at Lake Erie eased the threat of British attack from the west. The *USS Constitution* ("Old Ironsides") defeated *HMS Guerriere* in a rare naval conquest, and American privateers took the war to the shores of England. Nevertheless, these were minor victories in an otherwise dismal war for the United States, whose small army and navy, over-reliance on a volunteer militia, military ineptitude, and general lack of leadership left it woefully unprepared for a major conflict. By 1814 the British navy had blockaded nearly the entire East Coast, reducing foreign trade to just six percent of its 1807 peak. The War of



An engraving of Major George Armistead, who commanded Fort McHenry during the British bombardment on September 13–14, 1814. The American flag that flew over Ft. McHenry during the bombardment (the "Star-Spangled Banner") remained in care of descendants of Major Armistead until 1912, when it was given to the Smithsonian Institution. Courtesy of the Maryland Historical Society.)

1812 was the one of the few times a foreign military force invaded the United States. That invasion passed through the very heart of Maryland, and our young nation's capital was burned.

The British declared a blockade of the Delaware and Chesapeake Bays on December 26, 1812. A blockading fleet of the Royal Navy sailed into the Chesapeake on February 4, 1813, and the bay essentially became a British Lake. The United States had no navy to adequately defend the bay or the country for that matter. For this reason the United States was heavily dependent upon private vessels acting under "letters of marque" to harass

the British as privateers. Swift, agile schooners known as "Baltimore Clippers" were ideally suited to this task, and the Fells Point area of Baltimore became a beehive of such activity. Successful privateers such as *Rossie* (made famous under the command of Joshua Barney) caused the British to seek revenge upon Baltimore.

The United States had done nothing to defend its capital, Washington, DC. Except for Fort Warburton (later called Fort Washington), no forts had been built around the capital, nor was a large army assigned to protect it. Secretary of War John Armstrong felt that Baltimore was more important militarily and that Washington was unlikely to be attacked. Armstrong did not contemplate the psychological impact upon the citizenry should the national capital be captured. Political pressure persuaded him to appoint Brigadier General William Winder, a native Marylander, to defend Washington. It was estimated 15,000 militiamen could be depended on to defend the capital, but Winder could muster about 1,000 regular troops and only about 4,000 militia, of which only a few hundred were available and ready. Resentful of President James Madison and Secretary of State James Monroe's interference, Armstrong did little to assist Winder.

Despite Armstrong's belief that Washington was not a likely target, British forces embarked upon a plan to capture the capital in 1814. The main body of the British fleet entered Maryland's Patuxent River and landed forces at Benedict to march overland to Washington. A



An anonymous watercolor painting of the Fort McHenry bombardment of 1814. From the early nineteenth century, probably circa 1815. The trees inside the fort were removed in the 1830s. Peale Museum Collection. Courtesy of the Maryland Historical Society and the Library of Congress, Prints and Photographs Division, Historic American Buildings Survey, HABS, MD, 4-BALT, 5-18.

smaller fleet entered the Potomac River as part of a feint not only to make the Americans think that was the direction of the invasion but also to take Fort Warburton and provide a water route for retreat of the land forces from Washington if necessary. A second feint was sent up the Chesapeake to raid the upper bay above Baltimore to further confuse and divert the Americans. British Vice Admiral Alexander Cochrane addressed a communication to Secretary of State Monroe on August 18, 1814, in which he announced that, in retaliation for the "wanton destruction" committed by the American army in Upper Canada, including the burning of its capital, York (now Toronto), and in order to compel reparation for it, he would "destroy and lay waste such towns and districts upon the

coast" as might be found assailable. The communication was not delivered until after the capture of Washington.

With most of the regular US Army occupied on the Canadian border, the defense of the Chesapeake, Maryland, and Washington, DC, fell to largely untrained and inexperienced militia. How well could they expect to do in the face of well-trained and experienced British soldiers, many just arriving from fighting Napoleon in Europe?

Maryland and Marylanders played a significant role throughout the entire war. William Pinkney, a Baltimorean, was sent to Great Britain in 1806 to negotiate a treaty to settle the disputes between the two governments, but political relations worsened. In 1811 he

demanding that Washington recall him, and it was he who wrote in the declaration of war "That war be, and the same is hereby declared to exist between the United States and Great Britain."

The first shot fired after war had been declared was by Commodore John Rodgers, a native of Havre de Grace, who on June 23, 1812, on his vessel *USS President*, pointed and fired a gun on the British frigate *HMS Belvidera*. Another Baltimorean, Captain David Porter, of the *USS Essex*, flying a flag proclaiming "Free Trade and Sailors' Rights," captured the first British naval vessel, *HMS Alert* on August 13, 1812. The *USS Constitution*, sailing out of Annapolis and manned largely by a Chesapeake crew, captured the first British frigate of the war when, on July 12, 1812, it destroyed the famous *HMS Guerriere*, taken from Napoleon by Lord Nelson at the Battle of the Nile in 1798. Commodore Stephen Decatur Jr., a native of Berlin, Maryland, commanding the *USS United States*, captured a second British frigate, *HMS Macedonian*, on October 25, 1812. On December 29, 1812, the *Constitution* captured a third British frigate, *HMS Java*.

Maryland provided more officers, ships, and seamen than any other state. Of 240 officers in the American navy, Maryland furnished forty-six, more than twice the number given by any other state except Virginia which furnished forty-two. The Fells Point-built *USS Constellation* was instrumental in repulsing the British in the Battle of Craney Island, Virginia, on June 22, 1813. Commodore Joshua Barney, born near North Point, commander of the privateer *Rossie* and accompanied by six other

privateers, sailed from Baltimore in July 1812. He returned in November having captured 3,689 tons of shipping valued at \$1,500,000, and 217 prisoners.

While much of southern Maryland and the Eastern Shore belonged to the anti-war Federalist party, Maryland actively supported the war effort. Maryland subscriptions to government war loans exceeded those of the northeastern states and Virginia, including \$3 million raised in Baltimore in 1813. The city raised an additional \$600,000 for its own defense. Here the sleek Baltimore clipper ships, operating in lieu of a formal naval presence, served as privateers harassing British shipping on the Atlantic. During the war 126 privateers sailed out of Maryland, sixty-one from Baltimore alone, claiming over 525 British prizes — nearly one-third of all ships seized during the war and fully half of those captured by American private vessels. The privateer *Chasseur* (known as the “Pride of Baltimore”) is said to have captured fifty-three British ships. Baltimore’s privateering activities caused an estimated loss of \$16,000,000 to the British, who referred to Baltimore as a “nest of pirates.”

Maryland also suffered a great deal during the war as it was blockaded and harassed by the British over two summers. Its militia did not especially distinguish themselves. General Winder, a Marylander, commanded the forces at the Battle of Bladensburg, about four-fifths of them Marylanders. While the engagement turned into a rout, the Maryland militia did repulse the British at Elkton, St. Michael’s, and Caulk’s Field. The US Chesapeake Flotilla, consisting of eighteen

small vessels commanded by Joshua Barney, was entirely manned by Marylanders, including African-American freemen. This unit fought bravely in all the major battles conducted in Maryland: the First and Second Battles of St. Leonard Creek, the Battle of Bladensburg, and the Battle for Baltimore. Two famous British commanders, Major General Sir Robert Ross and Captain Sir Peter Parker, were killed on Maryland soil. The British defeat at Baltimore, largely defended by Marylanders, contributed to the eventual peace agreement.

Finally, the first news of peace was brought to Washington by a Baltimorean, Christopher Hughes Jr., secretary to the commission at Ghent, who sailed directly to Annapolis, arriving before the official messengers. But perhaps the most important Maryland contributions were by Mary Pickersgill and Francis Scott Key, who made the “Star Spangled Banner” and gave us our National Anthem — our nation’s most treasured icons.

Research for this article was made possible by the American Battlefield Protection Program of the National Park Service and the Office of Maryland Tourism Development.



Engraving of the planned Battle Monument to the defenders of Baltimore during the Battle of North Point and the Bombardment of Fort McHenry. Courtesy of the Library of Congress, Prints and Photographs Division, Historic American Buildings Survey, HABS, MD, 4-BALT, 113-5.



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1812 Initiative, he is currently conducting a similar study of Maryland’s Revolutionary War sites for the National Park Service’s American Battlefield Protection Program.

Maryland's War of 1812 Battlefield Sites

An Archaeological Assessment

By Dwayne W. Pickett and Keith Heinrich

The War of 1812 is probably our most obscure war because there were no overwhelming reasons for it and no dramatic outcome. A string of actions led America to declare war on Great Britain, but the two most important were trade restrictions and the impressment of sailors. In the end, however, everything returned to the way it was before hostilities erupted. When compared to the American Revolution and Civil War, the War of 1812 fails to elicit the human drama or emotion that is equated with those conflicts. However, like most conflicts, those elements were present and Maryland had her share of them. From the Battle of Bladensburg, which resulted in the burning of Washington, DC, to the defense of Baltimore, which inspired the writing of our national

anthem, the highs and lows of the War of 1812 are evident in Maryland's history and land.

Given Maryland's prominent role in the war, a partnership between the Maryland Office of Tourism Development, the Maryland Historical Trust, and the National Park Service's American Battlefield Protection Program has resulted in the first multi-jurisdictional, statewide grant to be awarded examining the condition of War of 1812 battlefields.

A recent archaeological assessment of terrestrial War of 1812 sites in Maryland examined twenty-three battlefield, skirmish, and battery sites with mixed results. Seventy percent of the sites have been heavily disturbed by construction activities or by collectors, including

the Bladensburg battlefield in Prince George's County and the North Point battlefield in Baltimore County. The remaining seven sites were archaeologically tested and/or mapped; three of these yielded artifacts that could be attributed to the War of 1812. Another three contained the remnants of earthworks, but only two of those sites could be positively linked to the war.

It was not until the spring of 1813 that the British decided to bring the war home to the American people, and the most logical place for that was the Chesapeake Bay. Admiral Sir George Cockburn and his forces burned and looted several towns at the head of the Chesapeake Bay but were unsuccessful in their attempts to take Elkton.

The Battle of North Point, by Thomas Coke Ruckle, 1814. Courtesy of the Maryland Historical Society.



Guess Who's Coming to Dinner?

British barges making their way up the Elk River were turned back at Fort Defiance, and a land force marched up to Elk Landing but left after an exchange of gunfire with Fort Hollingsworth. According to George Johnston, Elk Landing was the site of a defensive earthwork and boom across the Elk River with "a small earthwork or redoubt, mounted with a few pieces of small cannon, and stood a few yards southeast of the old stone house now standing near the wharf." The stone house still stands at the site, which is now run by the Historic Elk Landing Foundation.

Based on this information and the lay of the land, archaeologists concentrated their excavations in the area just southeast of the house. A roughly thirty-foot-square area was investigated with the aid of a metal detector. Since most military objects are metal, using a detector is the most accurate way of uncovering and recording artifacts associated with battles. Each detector hit was marked with a pin flag, and a shovel test pit was excavated in that location. All soil was sifted through a quarter-inch screen, and artifacts that were not related to the War of 1812 were noted and replaced. The location of each excavated shovel test and photo point was recorded using a Global Positioning Satellite unit.

A majority of the hits within the excavation area were nails or modern metal objects, but one war-related artifact, a three-pound cannonball, was collected. Another three-pound ball, reportedly found at Elk Landing in the 1930s, is now on display at the Cecil County Historical Society in Elkton.

Well, on the 24th of August, sure enough, the British reached Bladensburg, and the fight began between 11 and 12. Even that very morning General Armstrong assured Mrs. Madison there was no danger. The President, with General Armstrong, General Winder, Colonel Monroe, Richard Rush, Mr. Graham, Tench Ringgold, and Mr. Duvall, rode out on horseback to Bladensburg to see how things looked. Mrs. Madison ordered dinner to be ready at 3, as usual; I set the table myself, and brought up the ale, cider, and wine, and placed them in the coolers, as all the Cabinet and several military gentlemen and strangers were expected.

While waiting, at just about 3, . . . James Smith, a free colored man who had accompanied Mr. Madison to Bladensburg, galloped up to the house, waving his hat, and cried out "Clear out, clear out! General Armstrong has ordered a retreat!" All then was confusion. . . . the British were expected in a few minutes.

Paul Jennings, *A Colored Man's Reminiscences of James Madison*

In the [President's house], however, we found a supper all ready, which was sufficiently cooked without more fire, and which many of us speedily consumed, . . . and drank some very good wine also.

Major Harry Smith, *The Autobiography of Sir Harry Smith: 1787-1819*

. . . the feast was actually prepared, though, instead of being devoured by American officers, went to satisfy the less delicate appetites of a party of English soldiers. When the detachment, sent out to destroy Mr. Madison's house, entered his dining parlor, they found a dinner-table spread, and covers laid for forty guests. . . . They sat down to it, therefore, not indeed in the more orderly manner, but with countenances which would not have disgraced a party of aldermen at a civic feast; and having satisfied their appetites with fewer complaints than would have probably escaped their rival gourmands, and partaken pretty freely of the wines, they finished by setting fire to the house which had so liberally entertained them.

Lieutenant George Robert Gleig, *A Narrative of the Campaign of the British Army at Washington and New Orleans*

The British also attacked other Eastern Shore towns such as St. Michael's and Queenstown. The remains of two earthen forts constructed during the war are still present near these towns. Fort Stoakes, located in the town of Easton, consists of four trenches with associated embankments along the Tred Avon River that on average measure 65.5 feet long and 12.5 feet wide. Fort Point, which is situated

on the Corsica River in Centreville, measures approximately 142 x 64 feet and consists of a moat and small opening on the land side, with embankments on all sides. Neither of these forts saw any action during the war.

In an effort to protect the citizens of the Chesapeake from a superior British naval force, the Chesapeake Flotilla, consisting of eighteen vessels commanded by Commodore

Skullduggery in St. Mary's

Admiral Sir George Cockburn's forces, as they were leaving the Chesapeake, continued to burn and pillage the Chesapeake countryside. One such incident occurred at Chaptico in southern Maryland and was described by a witness.

"I passed through Chaptico shortly after the enemy had left it, and I am sorry to say that their conduct would have disgraced cannibals; the houses were torn to pieces, the well which afford water to the inhabitants was filled up, and, what was still worse, the church and the ashes of the dead shared an equally bad or worse fate.

"Will you believe me when I tell you that the sunken graves were converted into barbacue holes? The remaining glass of the church windows broken, the communion table used as a dinner table, and then broken into pieces. Bad as the above may appear, it dwindles into insignificance when compared to what follows: the vault was entered and the remains of the dead disturbed. Yes, my friend, the winding sheet was torn from the body of a lady of the first respectability, and whole contents of the vault entirely deranged! . . ."

The church mentioned in the account, Christ Church built in 1736, still stands in the small crossroads of Chaptico in St. Mary's County.



The stone house at Elk Landing, near the former site of Fort Hollingsworth, in the late 1930s. A cannonball from the War of 1812 period was recovered at this site. Courtesy of the Library of Congress, Prints and Photographs Division, Historic American Buildings Survey, HABS, MD, 8-ELKTO, 12-1.

Joshua Barney, sailed from Baltimore on May 24, 1814, to engage the British at their naval base on Tangier Island, Virginia. The flotilla encountered strong British naval forces on June 1 near the mouth of the Patuxent River and retreated after a brief skirmish into the safety of St. Leonard Creek. There, they fended off repeated British attacks in what has become known as the First Battle of St. Leonard Creek.

When the British were unsuccessful in their first efforts to force Barney out of St. Leonard Creek, they began a campaign of destruction along the Patuxent River in an attempt to draw him from safety. On June 26 Barney's flotilla launched a poorly coordinated pre-dawn surprise attack upon the British with support from a shore battery situated at the mouth of St. Leonard Creek. The Second Battle of St. Leonard Creek resulted in the British retiring back downriver to regroup and repair damaged ships, allowing Barney and his flotilla to slip out of the creek and move upriver.

Archaeologists examined three different areas in Jefferson Patterson Park and Museum in order to locate the site of the battery erected at the mouth of St. Leonard Creek. Two of the areas examined had no artifacts that could be directly linked to the war. Later, it was learned that during the 1930s cannonballs were found in the agricultural field south of what is today the Academy of Natural Sciences Estuarine Research Lab. Tom Fowler, a local resident, said that he and the other farmers treated them like large rocks, and tossed them to the closest edge of the field. Archaeological testing in this field uncovered one iron grapeshot, one elongated lead musket ball, one round lead musket ball, one possible impacted lead musket ball, two copper alloy buckle fragments, one decorated copper alloy fragment in the shape of a cross, and three copper alloy fragments in the shape of a bunch of grapes. The copper alloy cross-shaped object and the grape fragments are unusual and their exact function is unknown. However,



An archaeologist uses the GPS system to plot the earthworks at Fort Point on the Corsica River in Queen Anne's County. This work was built as part of the defenses for Centreville during the War of 1812. Courtesy of Dwayne Pickett.

given the lack of any other artifacts in that area that would signify the presence of another site, they are probably associated with the Second Battle of St. Leonard Creek.

Perhaps the most well-preserved War of 1812 battlefield site in the state is Caulk's Field, near the eastern shore town of Chestertown. The British on August 30, 1814, landed approximately 260 troops at the head of Morton Creek in order to advance on an encampment of about 170 American militiamen. The engagement took place in a cornfield on the farm of Isaac Caulk on the night of August 30 and resulted in the British withdrawing from the field. The area where the battle took place is still farmed, and archaeological testing undertaken in that field uncovered one piece of grapeshot, two plain copper alloy buttons, and a rolled copper alloy fragment. The buttons may have come from a militiaman's uniform, but there is no way to be certain. The copper alloy fragment appears to be a piece of scrap metal that was rolled for some unknown reason.

Sixteen of the twenty-three terrestrial War of 1812 sites examined in this study have all but vanished. The loss of so many sites to mostly modern activities says something about the lack of significance given to the war in America's historical memory, especially when compared to Revolutionary War and Civil War battlefields. Of course, many of Maryland's War of 1812 sites were of minor importance, but even

those of national significance, like Bladensburg and North Point, have now largely disappeared.

Given this state of affairs, the protection and preservation of what does remain becomes even more imperative, even if it is solely for the purpose of public interpretation and commemoration. At the few sites that are still relatively intact, such as Caulk's Field, systematic archaeological investigations might yet reveal previously unknown information about the battles and their participants.



Dwayne Pickett is a Registered Professional Archaeologist with extensive experience in Mid-Atlantic archaeology. He worked for five years as an archaeologist for the Colonial Williamsburg Foundation and as Assistant Director of Archaeology for a cultural resource management firm in the Philadelphia area. He is currently working as a Project Director for TRC Garrow Associates.



Keith Heinrich is a magna cum laude graduate of Lycoming College in Western History and Archaeology. He has worked on more than a dozen excavations at sites across the eastern United States and in Israel.

"Chastising the Savages," Or In Pursuit of Barney's Flotilla

By Susan B. M. Langley



*Commodore Joshua Barney, United States Navy.
Courtesy of the Maryland Historical Society.*

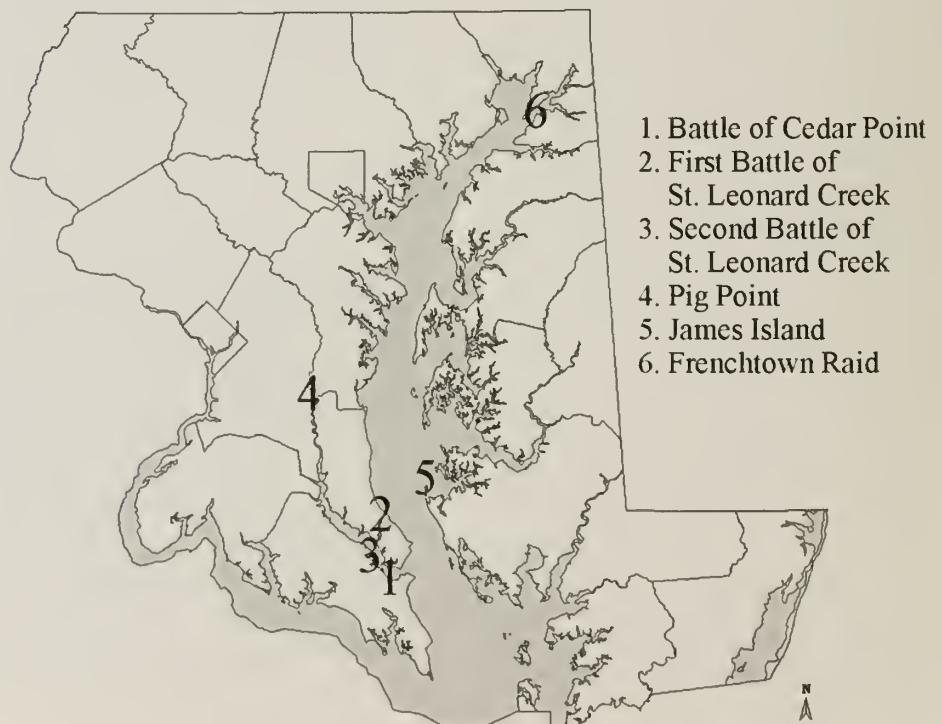
With the defeat of Napoleon in the spring of 1814, the British government in London was in a better position to turn a baleful eye upon the nascent United States. The former colonies had had the temerity to declare war on Britain in a thinly veiled effort to annex the resources of England's Canadian territories. Now the *Times* of London vilified the Americans and, turning the bookish President Madison's own words regarding his Indian policies, adjured Britain to "not only chastise the savages into present peace, but make a lasting impression on their fears." Troops and ships were sent to reinforce those already in the American theater. Maryland and the Chesapeake had the distinction, however dubious that may be when relating to strife, of seeing the only major naval engagements outside of the Great Lakes. These campaigns culminated in the burning of

Washington and the bombardment of Baltimore; respectively a tragic loss and an immortalized victory.

Commodore Joshua Barney, former privateer and a hero of the War for Independence, had come out of retirement to lead a somewhat ragtag flotilla of Jeffersonian gunboats and other Revolutionary War vessels pulled out of mothballs, hired craft, and some new row galley gunboats built for the current action. His crews were equally eclectic — some militia, some experienced seamen from the Great Lakes campaigns, some African Americans (including freedmen, slaves, and runaways), and some volunteers. Barney's United States Chesapeake Flotilla convoyed a tobacco-laden merchant fleet to the mouth of the Bay and harried British forces whenever

possible, relying on speed and a superior knowledge of the shoal waters of the Chesapeake to effect their escape.

In late May 1814, Barney left Baltimore with his flotilla, numbering around eighteen vessels, and a roughly equal number of merchant ships. On June 1 this small armada encountered a major British force off Cedar Point, St. Mary's County, and retreated into the mouth of the Patuxent River. Although no vessels were sunk, two of Barney's gunboats, Numbers 137 and 138 which had been newly built in Baltimore, were nearly captured. They were rescued only by risky action on Barney's part. The sailors hated these craft; they sailed poorly, were cramped when holding men and supplies, and tended to be very wet and uncomfortable. However, because they carried



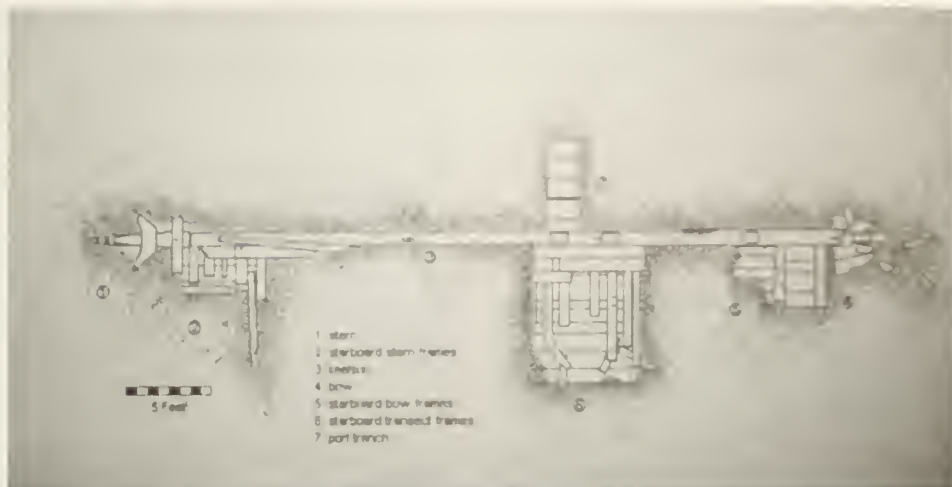
Graphic by Sarah Minnemeyer and Jennifer Falkinburg

Site plan showing the archaeological remains of one of Commodore Joshua Barney's gunboats in St. Leonard Creek. The craft was originally built in Baltimore for the Chesapeake Flotilla. The keel runs from the bow on the right to the stern on the left, with little of the ribs and framing remaining. Courtesy of Jeff Enright.

Barney's food supplies, they had to be retrieved. Thus ended the Battle of Cedar Point, which was in fact more of a running skirmish than a true battle.

The British, however, did not give up the chase and pursued the flotilla, forcing a withdrawal farther up the river and subsequently into St. Leonard Creek. Although Barney withdrew beyond the range of the larger ships, British gunboats followed, and the three-day battle, from June 8 to 10, that ensued halfway up the creek became known as the First Battle of St. Leonard Creek. Barney actually repulsed the British, who in turn tried to draw him out by raiding up and down the Patuxent. With Rear Admiral Sir George Cockburn, commander of the Royal Navy in the river, halfway up the Patuxent and another arm of the British navy advancing up the Potomac, the nation's capital, Washington, DC, lay in the grasp of a pincer movement. Barney received orders to break out at all costs, sail upstream as far as possible, and march to the aid of the capital city.

During the night of June 25, American forces established a gun emplacement at the mouth of the creek overlooking the British anchorage. Barney divested himself of the two gunboats, which had proved to be liabilities he could ill afford, by scuttling them in the creek. During a pre-dawn barrage on the British vessels, the latter were forced back sufficiently to permit the Chesapeake Flotilla to escape upstream; this became known as the Second Battle of St. Leonard Creek.



The British followed and recorded that when they observed the flotilla above Pig Point they watched while the vessels exploded and sank in rapid succession, save one. This had fulfilled Barney's orders as he and his flotillamen were holding the line at the Battle of Bladensburg.

The British returned to the town of St. Leonard at the headwater of that creek for punitive purposes and discovered the citizenry scavenging the scuttled gunboats. The British then completed the process and burned the partially sunken boats.

Aside from a brief postwar effort at salvage — apparently only two of the vessels in the upper Patuxent were recovered — Barney's flotilla remained largely an historical footnote until 1979. During survey and test excavations in 1979–80, one of the vessels, possibly Barney's flagship *Scorpion*, was located in the vicinity of Wayson's Corner by Nautical Archaeological Associates and the Calvert Marine Museum.

Subsequent remote sensing survey work, including the use of side scan sonar, magnetometer, ground penetrating radar, and physically probing the river bottom, yielded promising targets in St. Leonard Creek. These included two wrecks at the head of the creek, near the site of the town of St. Leonard. Nothing was found in the upper reaches of the Patuxent near Pig Point.

Since the US Navy does not abandon its wrecks, the gunboats remain federal property wherever they lie. A team of graduate students from East Carolina University, funded through the Department of Defense Legacy Resource Management Program, undertook limited excavations at one of the most promising sites.

The archaeologists worked in the shallow water and waist-deep mud that characterize St. Leonard Creek. Because of low underwater visibility, they used induction dredges and finely screened the discharge. This procedure provided sufficient evidence to confirm that the wrecks were those of Barney's scuttled craft. Among the significant artifacts were an American shot; an impacted shot, apparently British caliber; interior lead sheathing, generally indicative of food storage; and a brass button with a maker's mark that came from military apparel of this period. Additionally, structural variations in the reconstructed plan of the vessel indicated that Barney's men attempted to improve the vessel's sailing capabilities.

In 1999 the National Park Service's American Battlefield Protection Program funded research on the second vessel at the head of St. Leonard Creek. The comparable construction techniques and artifacts associated with the wreck

Excavation of Barney's second gunboat by underwater archaeologists, St. Leonard Creek. Courtesy of the Maryland Historical Trust.

Barney's Command at the Battle of Bladensburg

After the war had been going on for a couple of years, the people of Washington began to be alarmed for the safety of the city, as the British held the Chesapeake Bay with a powerful fleet and army. Every thing seemed to be left to General Armstrong, then Secretary of War, who ridiculed the idea that there was any danger. But, in August, 1814, the enemy had got so near, there could be no doubt of their intentions. Great alarm existed, and some feeble preparations for defense were made. Com. Barney's flotilla was stripped of men, who were placed in battery, at Bladensburg, where they fought splendidly. A large part of the men were tall, strapping negroes, mixed with white sailors and marines. Mr. Madison reviewed them just before the fight, and asked Com. Barney if his "negroes would not run on the approach of the British?" "No sir," said Barney, "they don't know how to run; they will die by their guns first." They fought till a large part of them were killed or wounded; and Barney himself wounded and taken prisoner.

Paul Jennings, *A Colored Man's Reminiscences of James Madison*



confirmed that it was the second scuttled gunboat.

Beside the Patuxent River in southern Maryland, the Elk River at the head of the Chesapeake Bay witnessed British raids and skirmishes as well. Here, initial survey work has revealed more fruitful sites, both on land and underwater. Of several vessels recorded burned by the British in April 1813, one may have been located. Archaeologists are currently investigating this wreck as well as other sites in Cecil County.

The remaining mystery is, of course, the location of the greater portion of Barney's Chesapeake Flotilla.

Remote sensing tests in the wetlands and water channels from Pig Point to well north of Wayson's Corner have proven fruitless. There are two possible explanations: first, undocumented contemporary salvage efforts were successful in recovering the vessel remnants; or, second, the vessels are in a completely different location. If the latter is true, wherever the vessels rest, entombed in the protective mud of the Patuxent, they will remain the subject of investigations and remote sensing surveys as the pursuit of Barney's Flotilla continues.



Susan Langley has served as the State Underwater Archaeologist at the Maryland Historical Trust for more than seven years. She holds a Ph.D. in archaeology from the University of Calgary. Prior to this, she taught underwater archaeology at several colleges in Thailand and Canada. Her graduate work focused on cultural law and heritage legislation as well as site formation processes. Langley is credited with the creation of the U-1105 Historic Shipwreck Preserve, Maryland's first such site. She works extensively with federal, state, and local government agencies and organizations to regulate permits and legal compliance; undertakes and assists research projects; and provides learning opportunities about underwater archaeology through lectures, classes, and workshops.

Myths, Misinformation, and the Truth:

The Text on Maryland's War of 1812 Historical Markers

By Christopher T. George

Myths and misinformation seem to spring up around all great historical events. Sometimes, these become enshrined in our histories and our historical markers. This is certainly true about the Maryland historical markers that describe the War of 1812 and events that took place in our state. While most markers appear to give correct information, at least four are incorrect or misleading.

A Maryland historical marker on the North Point battlefield in eastern Baltimore County informs the reader that here "ON SEPT. 12, 1814 THE DEFENDERS OF BALTIMORE UNDER GEN. JOHN STRICKER MET THE ADVANCING BRITISH ARMY OF 7000." In contrast, another marker five miles to the south, at the British landing place near the southern tip of the Patapsco Neck Peninsula says: "ON SEPT. 12, 1814, . . . AT 7 A.M., 4700 BRITISH SOLDIERS, SAILORS AND MARINES SET OUT FOR BALTIMORE." So, how large was the British army at the Battle of North Point?

British records reveal that the number of 4,700 is nearer the truth. When the invasion force arrived in the Chesapeake Bay in mid-August 1814, it included four British Army regiments — the 4th, 21st, 44th, and 85th Regiments of Foot — numbering around 4,000 men. For the assault on Washington, Royal Marines supplemented these soldiers for a total of 4,185 men. But many of these men were sick from typhus and the effects of the long sea voyage from Europe; when subtracted, the number of "effective" enlisted men was only 3,591. At the Battle of Bladensburg on



*Admiral Alexander Cochrane of the Royal Navy.
Courtesy of the Maryland Historical Society.*

August 24, the Redcoats lost 249 men, including 56 dead. Later, at North Point, they landed 4,419 men not counting a naval brigade of some 500 seamen under Captain Edward Crofton. Therefore, the British force at North Point numbered between 4,700 and 5,000 men but certainly not the 7,000 troops claimed in one marker.

Where did the overestimate of the numbers of British troops at North Point originate? General Samuel Smith, American commander-in-chief during the defense of Baltimore, used the figure in his reports to Congress. He apparently obtained the information from a British sergeant who deserted from the 85th Regiment of Foot. And so began the myth which was continued until the twentieth century.

Another erroneous Maryland historical marker is located at the site of the Battle of Caulk's Field in

Kent County. The marker states that, "KENT COUNTY MILITIA UNDER LT. COL. PHILIP A. REED MARCHED FROM BELLE AIR (FAIRLEE) TO MEET BRITISH FORCES HERE ON AUGUST 31, 1814." However, Colonel Philip Reed's own report of September 3, 1814, proved that his troops did not march from Fairlee to meet the British naval force but were in fact encamped much closer to the place where they met the British in battle on the decisive night.

Reed's report stated that on hearing that the British were marching toward his camp from the bay shore he ordered the breakup of the camp and "the troops to . . . form on the rising ground about three hundred paces to its rear." The historical marker's tale about what would most probably have been an exhausting forced march of over two miles from Fairlee to the battleground simply did not occur.

The confusion on the Caulk's Field marker seems to arise from the fact that Colonel Reed's dispatch was written from the "Camp at Belle Air [Fairlee]" and later writers — including the author of the text for the marker — confused it with the camp where Reed and his men were located on the night of August 30, which was in the vicinity of the battlefield.

More misleading wording is found on the Maryland historical marker at the tomb of William Beanes in Upper Marlboro, Prince George's County. The text relates the familiar genesis of our national anthem — the arrest of Beanes after he had detained some British stragglers after their sack of Washington; Francis Scott Key's mission to the

A Baltimore Soldier on the Canadian Campaign

In 1812 and 1813, the United States tried to capture the British colony of Canada. Thirty-two-year-old Ensign Thomas Warner of Baltimore served in Captain Stephen Moore's company of United States Volunteers. Five letters to his wife, Mary, survive.

Carlisle, Pennsylvania,
October 7, 1812

"... our men were in the highest spirits singing and joking with each other all the way. [We] will have not a man on the sick list. For my own part I never was healthier in my life. [I am] in high spirits. . . . Do be pleased to write me how my dear children are and yourself[,] as you and them are the only thing that prey on my mind[.] I hope you will excuse me for not calling to bid you adieu as the trial would have been too great for me to bear."

Buffalo, New York, November 27,
1812

"It is with a degree of satisfaction I inform you of my health and the greatest part of the Company. Tomorrow at 7 o'clock we embark for Canada — consequently it will be liberty or death."

Sacketts Harbor, New York,
April 19, 1813

"I arrived here on Saturday last after a disagreeable journey blocked by ice, snow, etc. . . . I am rather unwell at present. . . .

(cont'd next page)



Francis Scott Key. Courtesy of the Maryland Historical Society.

to the British fleet to free the elderly doctor — and concludes by saying that while on board a truce ship after securing the release of the doctor and witnessing the bombardment of Fort McHenry on September 13–14, 1814, "KEY WAS INSPIRED TO WRITE 'THE STAR-SPANGLED BANNER.'"

This wording implies that the Georgetown lawyer wrote the words *and music* for the present-day national anthem. Of course, he did not: Francis Scott Key wrote the words for a poem, first called "The Defense of Fort McHenry" and later retitled, "The Star-Spangled Banner." This poem was later set to the music of an English drinking song, "To Anacreon in Heaven."

Another "sin of omission" on the same historical marker is the failure to relate that Key was not alone in his mission to secure the release of the doctor. Indeed, Key was accompanied by Colonel John Stuart Skinner, United States Agent for Prisoner Exchange. In an account

published in the *Baltimore Sun* decades later, Skinner claimed that the negotiations for the Upper Marlboro man's release were conducted solely between General Ross and himself. No mention is made that Key was not involved in the talks, although Skinner did mention that both he and Key attended a dinner with the British officers where Beanes' fate was not discussed.

Finally, two Maryland historical markers situated on the Bowlingly Plantation in Queenstown, Queen Anne's County, have inaccuracies as well. On August 13, 1813, a British army force commanded by Colonel Sir Thomas Sidney Beckwith and Lieutenant Colonel Charles Napier skirmished with the local militia and later partly burned the 1733 manor house on the plantation before retreating to a base on Kent Island. Both historical markers give an incorrect date for the action, and they do not even agree on the incorrect date. One marker states, "BEFORE DAWN, AUGUST 2, 1813, BRITISH TROOPS . . . LANDED HERE" while the other relates, "ON AUGUST 2D–3D, 1813, THE ATTACK ON QUEENSTOWN BY THE BRITISH . . . TOOK PLACE HERE."

The correct date of the Queenstown action came from a letter from a citizen in Centreville, dated Monday, August 16, and printed in the *Maryland Republican* of August 21, 1813. It indicated that "The British advanced as far as Queenstown on Friday morning [August 13] where they remained but a short time."

The Queenstown markers have other deficiencies as well. On both, the commander of the British army during the raid, Colonel Beckwith, fails to rate a mention. Meanwhile,

the second-in-command, Napier, is mentioned without his rank of lieutenant colonel. One of the signs designates him as "SIR CHARLES JAMES NAPIER" and the other as "SIR JAMES NAPIER." Moreover, on one of the markers, the overall British commander in 1813 was "SIR JOHN WARREN" rather than his full military title of Admiral Sir John Borlase Warren. Additionally, although Warren was certainly knighted by the time of the Queenstown attack, Napier was not. He was not knighted until 1843 after winning major battles in India.

Maryland's historical markers also reflect the mentality of a previous era — none acknowledge the varied contributions of African Americans during the War of 1812. A number of African American Marylanders served on board both US Navy ships and aboard privateers. They also served in the US Army and militia and were an integral part of Joshua Barney's company that defended Washington.

Sadly, the historical marker on Tangier Island, Virginia, reflects this incomplete historical view by only noting "IN 1814 . . . THE HEAD-QUARTERS OF A BRITISH FLEET RAVAGING CHESAPEAKE BAY." No mention is made of Fort Albion at the southern tip of the island where the British trained about two hundred former male slaves as Colonial Marines. These men fought with distinction with the British from May to September 1814 in actions in Virginia and Maryland, including the Battles of Bladensburg and North Point.

Some errors of fact and omissions on Maryland's historical markers would be easy to correct. The text



Admiral Sir George Cockburn. Courtesy of the Maryland Historical Society.

must be concise, particularly given the traditional marker format, which makes it impossible to provide too much explanatory information. Authors of marker text must be mindful of the facts they are commemorating as well as the competing demands for conciseness and broad historical context. Otherwise, there is the omnipresent danger of providing misleading information to the public that the signs are intended to educate.

our Company has reduced to 65 effective men out of all those brave fellow[s] we started with. . . . Give my love to my father and mother[,] sisters, brothers & to the old seventisixer and tell him I have not forgot what he suffered for my liberties. Neither will I part with them until I suffer full as much."

York (now Toronto), Canada,
April 29, 1813

"It is with sincere satisfaction that I inform you of my being well after a pretty sever engagement. Our Captain has lost his leg, Lester Irvine is badly wounded and poor Hazeltine. They will I expect recover, at least I hope so. I did intend to have resigned after the engagement but now it is impossible in consequence of the wounded officers."

Camp near Four Mile Creek at
Niagara, New York, May 10, 1813

". . . Poor Hazeltine died of his wounds 9 or 10 days after the Engagement. . . . we have returned to the American shore again and expect to remain here 3 or 4 weeks. . . . I am very unwell today with dysentery but hope it will not last long. . . . [Accept] for yourself and Children my dear Wife my best love and esteem."

Thomas Warner was honorably discharged on September 7, 1813, at Fort George, Canada.



Christopher T. George is the editor of the *Journal of the War of 1812 and the Era 1800 to 1840*, published by the War of 1812 Consortium, and an editorial associate of the *Maryland Historical Magazine*. George has published numerous articles related to the War of 1812 and recently has published his first book, *Terror on the Chesapeake: The War of 1812 on the Bay*.

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Humanities in Maryland

Planning for a Maryland Online Encyclopedia

Imagine going to a single online source to find a recipe for Maryland beaten biscuits. Or to find out about the history of that cute little town you passed through on your scenic drive through the mountains. Or learn about the jazz culture on Baltimore's Pennsylvania Avenue during the 1920s. All of these topics — part of Maryland's rich and diverse history and culture — and many more would be included in the Maryland Online Encyclopedia.

The Maryland Humanities Council has been awarded a \$50,000 grant from the National Endowment for the Humanities to create a plan for such an online encyclopedia. It is the goal of William Ferris, chairman of the NEH, to enable each state to have an online encyclopedia that will be accessible and useful to all the people. During the next eight months, council staff and focus groups representing a wide variety of users will discuss the scope, content, and structure of such a work.

We invite all Marylanders to help us shape the encyclopedia's plan. Please send your thoughts, suggestions, and ideas to Carol Benson, Maryland Humanities Council, Executive Plaza One, Suite 503, 11350 McCormick Road; Hunt Valley, MD 21301 or by e-mail to cbenson@mdhc.org.

Money Available

Nonprofit organizations and community groups are eligible to apply for grants from the Maryland Humanities Council to support public humanities programs. Council staff members can help you with planning your programs and preparing your grant application. A copy of our grant guidelines can be found on the Council's website located at <http://www.mdhc.org>.

The Council awards two types of grants: minigrants (\$1,200 or less) and regular grants (\$1,201 to \$10,000). Minigrants must be submitted at least six weeks before your project begins; there are no set deadlines for minigrants. Regular grants must be submitted by the following deadlines for consideration:

First Draft	Final Draft	Decision Date
November 2, 2001	December 14, 2001	January 19, 2002
June 28, 2002	August 16, 2002	September 14, 2002
November 1, 2002	December 13, 2002	January 18, 2003

Free Money!!!!

Need money to promote or preserve Maryland's history and culture? The Maryland Humanities Council, the Maryland Historical Trust, and Preservation Maryland will be jointly holding three workshops to help you learn about their grant programs and the application process. The dates and places are:

Monday October 12, 2001

2:00 – 5:00 pm

Montgomery County Historical Society
111 West Montgomery Avenue, Rockville

Monday, October 22, 2001

2:00 – 5:00 pm

Custom House, Washington College
High and Front Streets, Chestertown

Monday, October 29, 2001

2:00 – 5:00 pm

Eubie Blake National Jazz Institute and Cultural Center
847 North Howard Street, Baltimore

Grant information is available on each organization's website. For more information contact Judy Dobbs at 410-771-0652.



Three Huzzahs!

Chautauqua 2001 Was A Rousing Success!

In early July, over 3,700 Marylanders enjoyed interactive, first-person historical presentations at the Maryland Humanities Council's Chautauqua. This year's theme was "Creating a New Nation" and featured Abigail Adams, Benjamin Banneker, George Washington, and Phillis Wheatley. Each character related his or her thoughts, hopes, and ideas for the newly created United States, and answered questions from the audience about their lives and times.

This is the seventh year that the Maryland Humanities Council has offered people a chance to step back in time and to enjoy entertaining and educational presentations in an old-fashioned tent under the stars. The Chautauqua was held in five locations this year: Garrett Community College, Montgomery College-Germantown, College of Southern Maryland, Chesapeake College, and Cecil Community College.

Chautauqua 2001 was made possible through the generous support of Columbia Gas of Maryland, Lockheed Martin, Choice Hotels International, Aegon, the National Endowment for the Humanities, and the Maryland Division of Historical and Cultural Programs.

Watch for forthcoming details on Chautauqua 2002 when the theme will be "America on a Soapbox!"

Maryland History Day

Maryland History Day is the state affiliate of National History Day, an innovative nationwide program to help schools invigorate history education in the secondary grades.

Students, working individually or in groups, research historical topics of their choice and create projects that reflect their findings and their ideas. Project presentations can be in a wide variety of formats: traditional research papers, museum-type exhibits, dramatic performances, or multimedia documentaries. Each student receives constructive feedback from history and social studies professionals at school and/or district level competitions. The best of these projects are showcased at Maryland History Day, held in the spring of each year. Finally, winning Maryland History Day entries represent our state at the National History Day contest held each June at the University of Maryland, College Park.

The Maryland History Day program excites students about learning and engages them in exploring the past by encouraging the development of their own ideas about history and historical events through



original research projects. Analytical thinking, problem solving, critical reasoning, and clear writing are just some of the important skills nurtured and sharpened during their projects. Not only are these skills critical in whatever career a student might choose, but they are also important components of the state education goals as expressed in MSPAP and CORE.



Maryland History Day is sponsored by the Maryland Humanities Council. Federal, state, and corporate funding enable us to offer this program free of charge to public, private, and home-schooled students in Maryland. To find out more about this program, visit the web site at www.MarylandHistoryDay.org. Teachers or parents who are interested in having their students or children participate in this stimulating program can contact Judy Dobbs at 410-771-0652 or jdobbs@mdhc.org.

Calendar of Humanities Events

The following programs are receiving funding from the Maryland Humanities Council. Council grants and programs are made possible through major support from the National Endowment for the Humanities, Maryland's Division of Historical and Cultural Programs, corporations, foundations, and individuals. As times and dates are subject to change, please contact the project director to confirm these details before attending the event.

Exhibits

Local Legacies — Maryland

An exhibit showcases projects about Maryland's cultural and historical heritage. This is Maryland's component of a program by the United States Congress and the Library of Congress to document the diverse cultural and historical heritage of our nation.

- | | |
|--|---|
| Through
October 1 | Location: Exhibit at The Community Center, Benjamin Banneker Museum, Oella |
| September 22 | Location: Lecture/workshop on process and procedure of documenting historical and cultural sites, events, and family histories at The Community Center, Benjamin Banneker Museum, Oella |
| <p>Contact: Steven Lee, 410-887-1081</p> <p>Sponsor: Friends of Banneker Historical Park</p> | |

Through
November 2001
9 am to 9 pm

Planned Play: Childhood in Utopia

An interpretive exhibit explores the life of children during the Depression and World War II years in the model planned community of Greenbelt, Maryland. Programming will include special workshops for children, a lecture on the Greenbelt Center Elementary School from 1937-1943, and a movie series of films from the 1930s and 1940s with discussions led by a scholar.

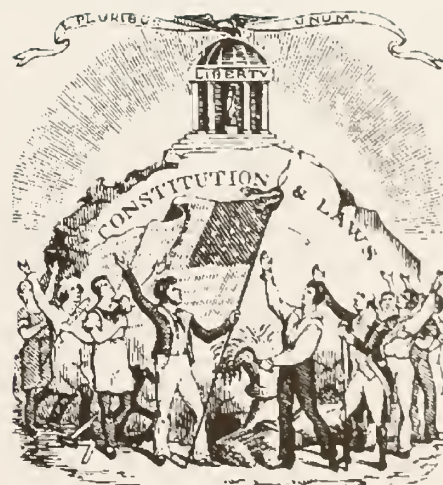
Location: Greenbelt Community Center
Contact: Katie Scott-Childress, 301-507-6582
Sponsor: Friends of the Greenbelt Museum

Through 2004

Once the Metropolis of Maryland: The History and Archaeology of Maryland's First Capital

An introductory exhibit traces the founding of the colony in 1634; its growth to a thriving "metropolis;" and the eventual demise of St. Mary's City as Maryland's first capital when the government moved to Annapolis in 1695.

Location: Historic St. Mary's City Museum
Contact: Silas Hurry, 410-586-3375
Sponsor: Historic St. Mary's City Foundation



Programs

September 14
12:45 pm **Becoming a Virgin: The Love Life of Queen Elizabeth the First**

A lecture by Dr. Anne Marie Drew explores and analyzes the varied and complicated love relationships of Queen Elizabeth I, a woman intent on creating an image of pure and selfless devotion to duty. The audience will learn of Elizabeth's deep attachment to four English noblemen and the effect of these attachments on her policies and her life.

Location: Chesapeake College, Wye Mills
Contact: *Dolores Emerson, 410-827-5810*
Sponsor: Maryland Humanities Council

Family Matters

A free, six-week reading program that brings together at-risk youth with an adult family member to talk about books. This project helps families become closer by encouraging discussions between generations about stories that relate to everyday family life.

September 17, 24 Location: Baywater Recreation Center,
Annapolis

October 1, 8,
15, 22

September 18, 25 Location: Enoch Pratt Free Library—
Cherry Hill Branch, Baltimore

October 2, 9,
16, 23

September 19, 26 Location: Village Learning Place,
Baltimore

October 3, 10,
17, 24

Contact: *Belva Scott, 410-771-0654*
Sponsor: Maryland Humanities Council

Docent Training and Public Seminar Series (Continuing Education)

A series of seminars and lectures on local history, historic preservation, architectural history, and archaeology trains docents to research and interpret information about area historic resources.

September 29 Location: Archaeological Dig at Oakley
10:00 am – Cabin, Rockville
3:00 pm

November 7 Location: Seminar on "Historic Preserva-
7:30 – 9:30 pm tion and the International Scene
with Roy Graham" at the Grand
Courtroom of the Courthouse,
Rockville

Contact: *Carolyn Cohen, 301-762-0096*
Sponsor: Peerless Rockville Historic
Preservation

October 11 **Civility and Manners in the New
8:00 pm Century**

An interactive lecture by Dr. P. M. Forni about the widely perceived decline of civic virtues and social graces in America. The questions discussed include: "Is civility in decline in America?" "Does incivility set the stage for violence?" and "What are the advantages of fostering a culture of civility?"

Location: Wesley United Methodist
Church, Baltimore

Contact: *Rebecca Lynne, 410-869-9774*
Sponsor: Maryland Humanities Council

Antioch at 70: An Excavation and Its Impact

A symposium features presentations by scholars of Classical and late Antique art and culture, explores the rediscovery of a celebrated Roman city, and discusses the significance of those findings. The symposium coincides with a major exhibition of Antioch mosaics at the Baltimore Museum of Art.

October 12 Location: The Johns Hopkins University,
Baltimore

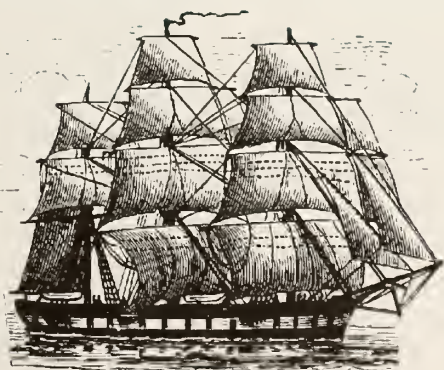
October 13 Location: The Baltimore Museum of Art

Contact: Alan Shapiro, 410-516-8221
Sponsor: The Johns Hopkins University

October 18-23 Investigation of a Flame

A documentary film probes the actions of nine Vietnam War protesters who shocked the world in 1968 when they walked into a Catonsville, Maryland, draft board office and burned hundreds of draft cards with homemade napalm. The film will combine archival footage with recent interviews with participants who reflect on their actions in the context of today's world.

Location: Charles Theater, Baltimore
Contact: Jean Walsh, 410-744-3034
Sponsor: Catonsville Historical Society



"Anywhere So Long as There Be Freedom": Irish Exile and Resettlement, 1600-1800

A conference examines the conflicts and struggles which produced Irish dispersion and resettlement across Europe and North America. Presentations include lectures by leading scholars and living history characterizations.

October 19 Location: Charles Carroll House,
4:00 pm Annapolis

October 20 Location: Marian Hall, St. Mary's School,
9:00 am Annapolis

October 21 Location: Marian Hall, St. Mary's School,
8:00 am Annapolis

Contact: Sandria Ross, 410-269-1731
Sponsor: Charles Carroll House of
Annapolis, Inc.

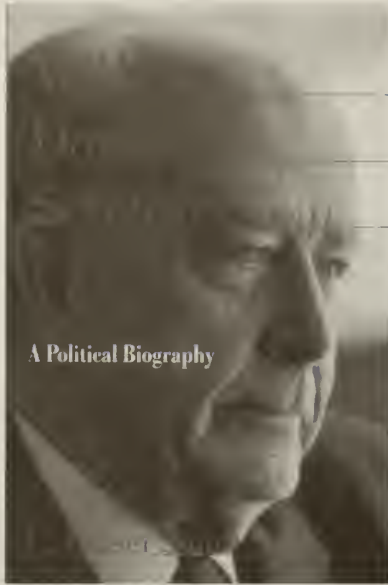
October 20 Sukeek's Cabin: From Roots to Branches: Exploring a Family's History

A four-panel traveling exhibit interprets the results of a public archaeology dig at the site of Sukeek's Cabin, the home of enslaved and free African Americans in the nineteenth century. Guest scholars will discuss the findings in a public symposium.

Location: Symposium at Jefferson
Patterson Park and Museum,
St. Leonard

Contact: Kirsti Uumila, 410-586-8555
Sponsor: Friends of Jefferson Patterson
Park and Museum

New on the Maryland Bookshelf



William Donald Schaefer: A Political Biography
by C. Fraser Smith

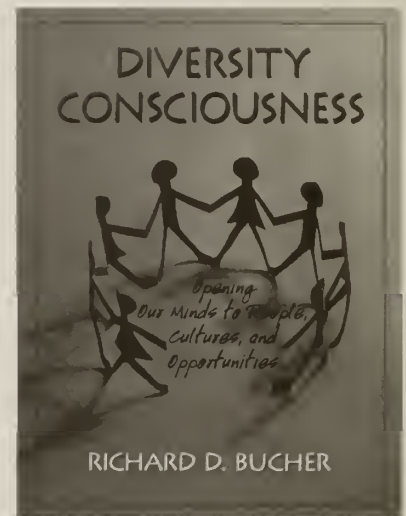
As Baltimore's "Do It Now" mayor, Maryland governor, and currently Maryland comptroller, William Donald Schaefer may be the most colorful character in the Free State's political history. In a readable account, Fraser Smith explores the formative influences, backroom deals, personal relationships, quirky Baltimorisms, vicious fights, civic pride, victories, defeats, and draws—in short, everything that makes Schaefer's continuing career colorful and that helps us to understand the man himself.

C. Fraser Smith is an editorial writer for the Baltimore Sun and the author of Lenny, Lefty, and the Chancellor: The Len Bias Tragedy and the Search for Reform of Big Time College Basketball.

Diversity Consciousness: Opening Our Minds to People, Cultures, and Opportunities
by Richard D. Bucher

In a world that continues to shrink with every new technological innovation and an American society that continues its rapid ethnic and cultural diversification, the twenty-first century will require an increasing understanding of that diversity. Bucher's book points out the opportunities that come from effectively recognizing, communicating, and using these strengths to succeed in this new social landscape.

Richard D. Bucher is a Professor of Sociology at Baltimore City Community College and served as the first Director of the College's Institute for InterCultural Understanding.

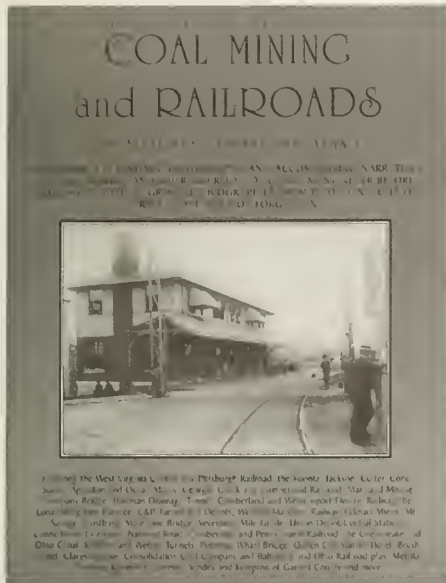


The Chesapeake Book of the Dead: Tombstones, Epitaphs, Histories, Reflections, and Oddments of the Region

by Helen Chappell; photographs by Starke Jett V

The authors have visited the graveyards of the famous and the obscure, wandered through cemeteries dotted with elaborate funerary and simple, weather-beaten headstones, and discovered epitaphs ranging from the literary to the poignant. Included in this volume are essays on mourning fashion and death-bed performances, graveyard ghost stories, and discussions of efforts to save historic cemeteries.

Helen Chappell is a columnist for the Tidewater Times and the author of numerous books on Maryland's history and culture. Starke Jett V is an award-winning photographer whose work has appeared in many publications on Chesapeake History.



Feldstein's Historic Coal Mining and Railroads of Allegany County, Maryland
by Albert L. Feldstein

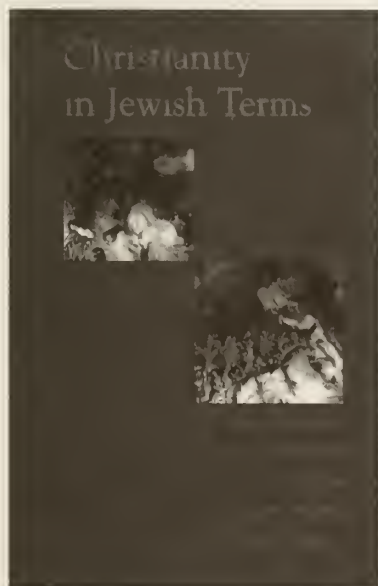
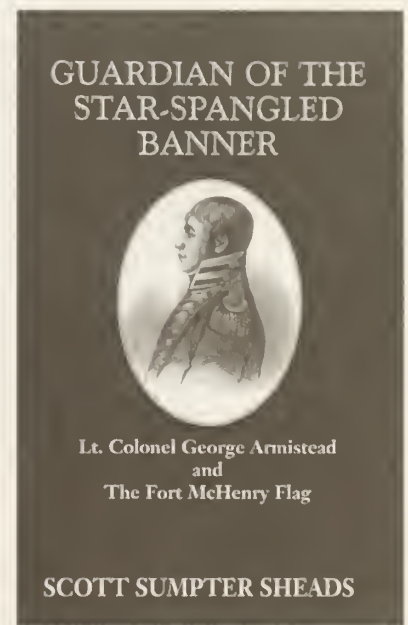
For over fifteen years, Albert Feldstein has been publishing books on Western Maryland "to entertain, inform, preserve our visual images and history and lay the groundwork for a deeper appreciation and wider constituency for our heritage." This richly illustrated work highlights an important aspect of the often neglected history of western Maryland — its dependence on the railroads and on natural resources for economic health.

Albert Feldstein is a regional planner with the Maryland Department of Planning and has authored nineteen books on various aspects of western Maryland history.

Guardian of the Star-Spangled Banner: Lt. Colonel George Armistead and the Fort McHenry Flag
by Scott Sumpter Sheads

This biography of George Armistead, a little-known American hero, traces his life and how it became intertwined with one of the most American symbols: the Star-Spangled Banner. This well-illustrated book also deals with the post-War of 1812 history of the flag and how it finally came to the Smithsonian Institution.

Scott Sheads is a historian with the Fort McHenry National Monument and Historic Shrine and author of three books on Baltimore History.



Christianity in Jewish Terms

edited by Tikva Frymer-Kensky, David Novak, Peter Ochs, David Fox Sandmel, and Michael A. Singer

In recent years, there has been a dramatic and unprecedented shift in Jewish and Christian relations. In the decades since the Holocaust, Christianity has changed dramatically. Increasing numbers of official church bodies have expressed remorse for past mistreatment of Jews and Judaism and have called for acknowledgment of the contribution to civilization and the Christian faith that Judaism has made. This interdenominational group of Jewish scholars believe it is time for Jews to learn about the Christian efforts to honor Judaism.

David Fox Sandmel is the Jewish Scholar at the Institute for Christian & Jewish Studies in Baltimore. Michael A. Singer is Abrams Professor of Jewish Thought and Culture at the Department of Theology at the University of Notre Dame.

Here are two American prints from the War of 1812. The dramatic upper print depicts Admiral George Cockburn burning Havre de Grace. The satiric lower print depicts the British being defeated at the Battle of Baltimore.

Admiral George Cockburn is depicted as personally directing the looting of Havre de Grace. At far right, a British officer attempts to ride his horse over two Maryland civilians. In the foreground, household furniture is strewn about, and British marines rob baby clothes from a cradle. Behind the cradle, a British officer shoots a hog, apparently for sport. In the background, a new coach is taken away on a boat as plunder. At left the British ignore a burning tavern. "Admiral Cockburn Burning & Plundering Havre de Grace, 1 June 1813." Courtesy of the Maryland Historical Society.



Baltimore's soldiers are depicted chasing the British generals and admirals away from Baltimore. The character being bayoneted in the derriere is a literal caricature of "John Bull," a symbol of Britain since the early eighteenth century. The mounted figure in the background is General Ross, who was killed at the Battle of North Point. Courtesy of Christopher George.

Baltimore's Battle Monument

The Battle Monument, located at North Calvert and Fayette Streets, in Baltimore was the first significant war memorial ever built in the United States. Designed by Maximilian Godefroy, it was constructed between 1815 and 1825, and cost more than \$30,000.

The allegorical design was described in 1815:

1st. A square base of stones, simply rusticated, of sepulchral antique form. It is composed of 18 layers of stone, in allusion to the 18 states. Each front will be decorated with a door, in the antique style, like that of the temple of Vesta at Tivoli. They will be shut with tablets of black marble, each bearing an inscription.

2nd. Above the first base will be a second base, square also, each angle of which will be adorned with a Griffin, the symbol of immortality. By giving the head of the Griffin the form of an Eagle, it will have the character of the emblem of the United States. A circular Faces, in marble, 18 feet high, will rise from the socle, as a symbol of Union. On the fillets of the Faces will be inscribed the names of those men whom valor and gratitude have thus immortalized.

The lower part of the Faces leaves room for a small circular bas relief, which will represent the bombardment of the Fort and the engagement at North Point.

3d. The Faces will be crowned with a marble figure, representing either the United States or one emblematic of the city of Baltimore. The face will be turned toward the bay. In one hand will be an antique rudder, the symbol of navigation; and in the other a laurel crown, the symbol of glory. Beside her will be the Eagle of the United States.

The monument will be raised on three steps, in allusion to the duration of the war; and at the four angles of the pavement which is to surround it, will be placed, instead of posts, four cannons of brass or bronze, from the mouths of which a ball will appear to be issuing. The execution of the statue, which is to be 7 or 8 feet high, will be entrusted to the chisel of one of the first masters of Europe, in order that it may be every way worthy of the object—a classical and dignified commemoration of the bravery, the virtue, and the gratitude of the citizens of Baltimore.



The Battle Monument in the middle of Calvert Street, Baltimore, circa 1955. Courtesy of the Library of Congress, Prints and Photographs Division, Historic American Buildings Survey, HABS, MD, 4-BALT, 113-1.

When built, the Battle Monument was located in a desirable residential square, with the courthouse at one corner. Today, the monument's location is only a wide part of Calvert Street with cars whizzing by and towering buildings on all sides. However, it is still the official emblem of Baltimore City and is incorporated into the city's seal.

Are the Humanities in Maryland an *ENDANGERED SPECIES*?

Did you know:

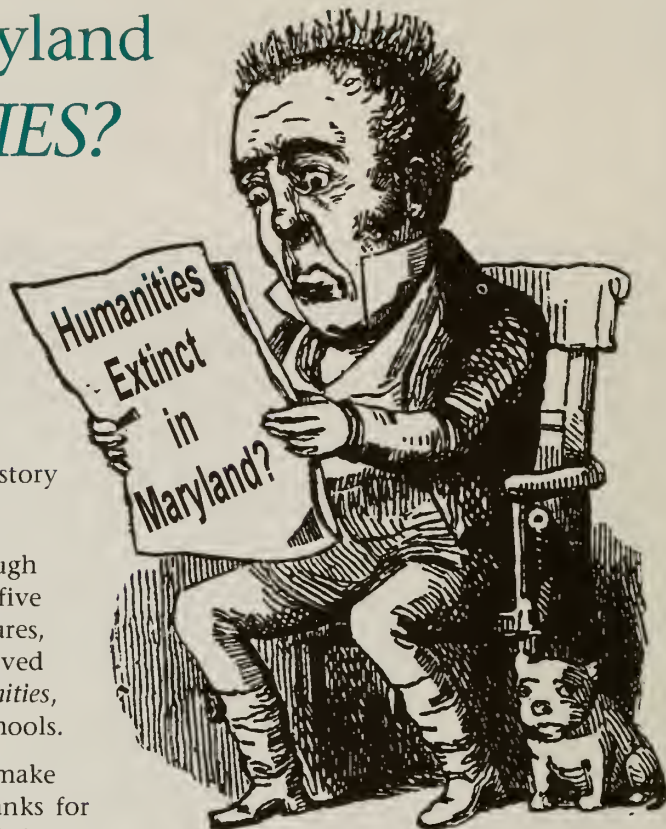
That Federal funding for the Maryland Humanities Council has decreased over the last decade almost **30%**?

That State funding for the Council has remained level for **nine years**?

That the Maryland Humanities Council is the **only** entity in Maryland dedicated to supporting **free** programs about our history and culture for you, the **general public**?

Every year we strive to make a greater and greater impact through our programs: the Chautauqua attracted over 3,700 people to five locations this year; the Speakers Bureau presented over 40 lectures, reaching more than 1,700 people; Maryland History Day involved more than 7,000 students; and our magazine, *Maryland Humanities*, went to more than 19,000 homes, businesses, libraries, and schools.

The simple fact is that we increasingly rely on **you** to help us make quality humanities programs available to all Marylanders. Thanks for keeping the humanities in Maryland alive and kicking and off the "Endangered" list.



Maryland

HUMANITIES

Maryland Humanities Council

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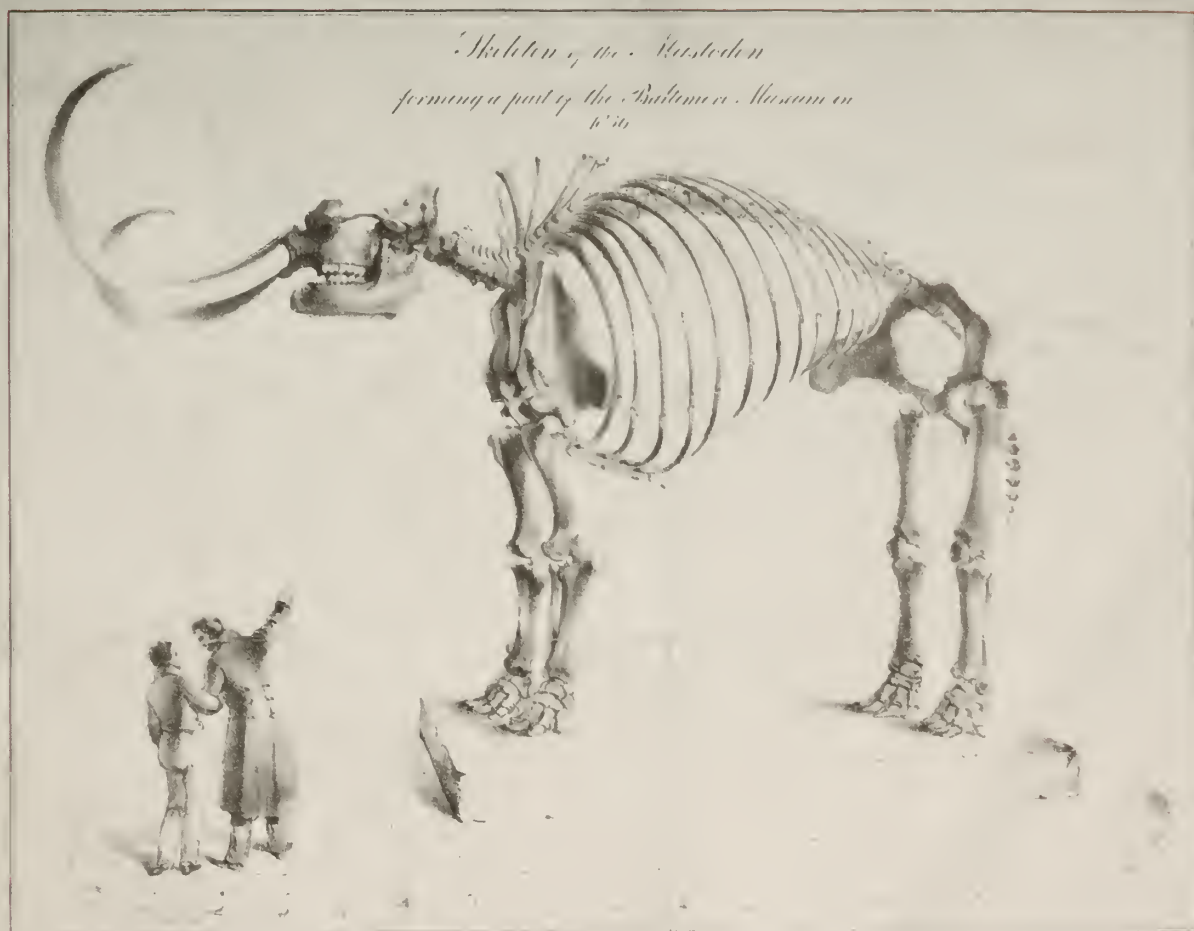
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HUMANITIES



Museums in Maryland

To Our Readers

Museums preserve the artifacts of our history and culture, whether they be important manuscripts, ornate clothing, age-old pottery, grand paintings, or everyday tools. Museums help us understand and connect to the past and explain how these objects were part of an earlier way of life.

This issue of our magazine explores the creation of three museums in nineteenth-century Baltimore. At that time, the city was the financial, industrial, and intellectual center of Maryland. Baltimore was growing rapidly and was proud to be ranked among the largest and most prosperous of American cities. It was only natural that the founders of these three institutions chose Baltimore as their location.

Barry Dressel explores the life of the Peale Museum — an institution that has unfortunately twice closed its doors. In examining the origins of this museum, he explores the continuing tension between attracting visitors and being a temple of culture. Peale's Museum was a commercial enterprise that ultimately could not compete in the nineteenth-century entertainment world. Kevin Sheets' article on the founding of the Maryland Historical Society investigates the dual impulse to preserve the history of the heroic Revolutionary generation and to educate a new generation about those accomplishments. For the founders of the Society, this was one of many civic-minded endeavors to enhance Baltimore's cultural and educational life. And finally, William Johnston creatively relates the origins of the Walters Art Museum through a literary character who may have been modeled on the reclusive Henry Walters. Walters inherited his father's interest in collecting art, and these collections form the basis for one of the nation's finest art museums.

In Maryland today, the Maryland Historical Society and the Walters Art Museum are among over 400 different museums and heritage organizations that deal with topics ranging from the lives and times of the men who signed the Declaration of Independence to the history of the development of electronics. Almost every Maryland community has a museum that preserves and interprets some aspect of its past. We encourage you to visit and support these museums for a face-to-face encounter with the objects and artifacts that represent our enduring heritage.

I want to thank our three authors for their entertaining and enlightening articles. And special thanks also to our own museum expert, Carol Benson, for her work on making this issue a reality.

Stephen G. Hardy
Acting Executive Director

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Language
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Maryland HUMANITIES

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It All Comes Round Again:

Anticipating the Modern Museum in Baltimore, ca. 1820

By Barry Dressel

Currently, the United States appears to be in the midst of a museum boom. Since 1950 the number of art museums in the United States has *doubled*. Since the American Bicentennial in 1976, history museums have cropped up like mushrooms, commemorating people, events, places and things heretofore unremarked. Across the nation, every population center that wishes to attract tourists and is not located in a desert wants an aquarium, or demonstrates its commitment to the education of its youth with a science center or children's museum — or both.

Even more surprising, museum attendance now exceeds the combined gates of professional sports. In consequence, what were once "cultural resources," "educational institutions," or "cultural amenities" are now regarded as essential "attractions" for localities anxious to advertise their "quality of life" to prospective residents, tourists, and conventioners. The museums themselves are judged not by their collections or scholarly research, but by their attendance. There is also a proliferation of science and technology museums, aquaria, and children's museums, equipped variously with IMAX theaters, performing dolphins, and elaborate "hands-on learning" activities.

All of this is inevitable in our pluralistic and complicated society, but there are those who look back and indulge in nostalgia about the time when museums were temples of contemplation, and culture merited a capital "C." In that golden, lost era, there were no strategies for creating hype, no demands for "relevance" or com-

plaints about "elitism" to dilute the offerings, and no crowds queuing for tasteful *tchotchkes* from the gift shops.

Like most nostalgia, this reverie has some factual basis. But in fact, the pressure on museums to be popular, to attract wide and diverse audiences, to offer the audience more than a purely intellectual contemplative experience, and above all to generate revenue, has been a contradiction with the soul of museums since the time they became accessible to the public in the eighteenth century. For the people who run museums, a look back at the history of museums, particularly in the United States, offers some striking parallels.

An artifact of those parallels sits quietly on Holliday Street in Baltimore, serving these days as "The Mayor Kurt L. Schmoke Conference Center." It is a curious career turn for a building with an unusual number of distinctions in its resumé. It served as Baltimore's first city hall for nearly half a century. It subsequently became Baltimore's first public primary school for African-American children. It was the site of the first demonstration of gas lighting in the city. It dates from the year that Fort McHenry and a militia led by Baltimore's merchant princes repulsed British invaders (inspiring Francis Scott Key to write "The Star-Spangled Banner"). Designed by one of the nation's first professional architects, Robert Cary Long, it is one of the few public buildings surviving from Baltimore's glory years as the boomtown of the Federal era. Finally, it is perhaps the

third building in the western world designed specifically to serve as a museum, and the first such in the United States. All of these help explain why the building is designated a National Historic Landmark. But apropos this discussion, it has spent nearly half its life as a museum, with two different missions, and ultimately failed twice to succeed in its designed role. These were honorable failures, 160 years apart, and they illustrate the contradictions in what the public expects of museums, and what is attempted by those who operate them.

The building is what was called originally Peale's Museum and Gallery of Paintings, founded by the artist boldly named Rembrandt Peale (1778–1860). An artist in a family of artists, it was actually his second attempt to found a museum in Baltimore, another less grandiose effort having failed in the 1790s. The effort that resulted in the construction of the museum on Holliday Street was much more ambitious but somewhat ambivalent.

Peale was a son of the artist Charles Willson Peale (1741–1826), born in Princess Anne, Maryland. Peale founded not only the first dynasty of American artists, but the first dynasty of something even rarer — professional museum curators. The elder Peale himself was both, having gradually been consumed by his efforts to build into a national institution the museum that he had founded in Philadelphia in 1786. By 1794 he had retired from painting entirely to give undivided attention to the museum and to permit his sons to paint portraits in

his stead. This whole-hearted embrace of a new pursuit was typical of Charles Willson Peale, a polymath in an age of polymaths, who during his long life constantly explored new interests.

As a young saddler's apprentice in Annapolis, Peale visited the building where the city fathers con-

vened. In a place and time when any sort of sophisticated art was rare, he was transfixed by a portrait of Charles Calvert, the fifth Lord Baltimore, done years before by the fashionable Dutch portraitist Herman Van der Myn. He had never seen anything like it. Peale resolved to become an artist, and did,

studying with Benjamin West and in Italy, and having a prolific career as a portraitist. His enthusiasms included agricultural reform, musicology, taxidermy, paleontology, invention, and dentistry, and a devotion to healthy living and exercise. Amidst these interests Peale found time to serve as a soldier in

"Exhumation of a Mastodon." Oil on canvas, by Charles Willson Peale. Courtesy of the Maryland Historical Society.





Robert Cary Long, Sr., architect of the Peale Museum. Portrait after Rembrandt Peale. Courtesy of the Maryland Historical Society.

daughters all became successful painters. But, maybe they were not blank tablets after all.

Peale's interest in natural history led to the founding of his museum in 1786, at a time when there was only one other in the new United States — founded in 1783 and still extant as the Charleston Museum. Peale's museum moved from his studio to the American Philosophical Society's new building, where Peale was a member, and then to the Pennsylvania State House. By then Peale was busily creating the antecedents of the variety of museums we know today. He mounted natural history specimens in glass cases with natural props and painted backdrops — the first habitat groups. Peale's paintings of national heroes stood frame to frame below the ceiling cornices, forming a gallery of national portraiture. A New York farmer's discovery of pre-historic bones in a marl pit set Peale to organizing the world's first paleontology expedition to recover the bones, which turned out to be the remains of two mastodons, ancestors of the elephant. Peale initially identified them as mammoths, a slightly different species whose remains had been recovered in Siberia. But Peale then proceeded to do what no one had ever done — with his sons he reassembled the skeleton, using metal pins as connectors and replacing missing bones with carved wood. No one had ever publicly exhibited such a reassembled skeleton. The 25,000-year-old skeleton was a sensation in a society that largely accepted a Biblical interpretation of creation as a relatively recent historical happening. The mammoth was, in

the Revolution, fighting at Trenton and Princeton and enduring the winter at Valley Forge. Obviously a proponent of the vigorous life, he found time to marry three times and died at eighty-five while courting a prospective wife.

The names of his many children reflected his interests. Besides Rembrandt and Raphaele (1774–1828), his interest in art resulted in sons named Rubens and Titian. Women artists as name inspirations were harder to come by and, while Angelica Kaufmann was an unex-

ceptional moniker, one has to feel sorry for little Sophonisba Anguisola. When Peale turned to natural history, he named sons Franklin and Linnaeus. Not surprisingly, most of the children went on to become artists or naturalists in their own right. A true citizen of his times, Peale believed that human beings were *tabula rasa*, and, armed with this certainty, he insisted on teaching members of his family to paint. He must have been a gifted teacher — three sons, his brother James, and three of James's

"Our business here is revelation . . . to reveal those objects Americans have kept on purpose in ways that permit them to be freshly perceived."

— Roger G. Kennedy, former Director
National Museum of American History

modern museum terms, a "block-buster." Rembrandt was given title to the second skeleton for his help, and the Peales lost no time in preparing it for exhibition. Rembrandt and Rubens took it to London — perhaps the first block-buster exhibition to travel — in 1802. The fate of traveling block-busters then and now is uncertain, and although the scholarly community acclaimed it, it failed to excite the London public. Rembrandt could not even sell it, and had to bring it home.

Charles Willson Peale also developed what today would be called educational programming — public experiments with magnetism and electricity, and he demonstrated how gas could be generated to provide illumination, prefiguring today's science and technology centers. The interactive exhibits of today had nothing on Peale; he refined a physiognotrace, a sort of polygraph for tracing profiles, and sold visitors their silhouettes — an early nineteenth-century equivalent of instant photography. He offered visitors the chance to experience electricity first hand by generating static electricity and letting visitors touch this invisible wonder. In sum, what Charles Willson Peale envisioned was a fountainhead of knowledge and education that would be taken over and supported by government. He was planning, a century too early, what the Smithsonian Institution would later become.

Charles Willson's chief lieutenant in this pursuit was his son Rubens (1784–1865) whose poor eyesight made an artistic career impractical. Rubens consequently became

America's first professional museum manager, skilled at taxidermy and the creation of habitat groups. By 1810 Charles Willson was ready for full retirement. Painting he had left for Rembrandt and Raphaelle; Rubens would manage his museum. The next year Rembrandt returned to Philadelphia from France, his talent burnished with the latest French technique. He opened a studio and painting gallery, exhibiting, among other things, an equestrian portrait of Napoleon and an allegorical painting, "The Roman Daughter." Almost immediately the Russian consul-general in Philadelphia, an amateur painter himself, published a newspaper review condemning the portrait as a poor one, and asserting that "The Roman Daughter" was nothing more than a copy of a painting by François Pascal Gerard, with whom Rembrandt had studied in Paris. The charge of plagiarism was later retracted, but Rembrandt's ambitions of becoming America's premier artist were in ruins.

Rembrandt then proposed to become a partner with Rubens in the Philadelphia museum. Having just retired from the museum to allow Rubens a living from it, Charles Willson was less than impressed by the desire of this, his most artistic son, to enter the museum field. Rebuffed, and against his father's wishes, Rembrandt thereupon resolved to go to rapidly-growing Baltimore — now the nation's fourth-largest city with a population pushing 50,000 — and establish a museum there.

Charles Willson, a child of the Enlightenment, always regarded his museum as a scientific and artistic

temple dedicated to education and elevation of public taste, worthy of government support. Rembrandt and Rubens, raised in the bustling new commercial republic of the Federalist era, saw museums as private businesses that used art and science to entertain, and to make a profit from an audience.

Education versus entertainment, and public support versus earned revenue — the way museums should function has fluctuated between these two models ever since, and it emerged within thirty years of the founding of America's first museum, practiced by two generations of the same family.

In Baltimore, Rembrandt displayed the energy and industry that marked the Peales. He sold subscriptions to the museum, essentially shares in his new museum, promising a five or six percent return to shareholders. He hired architect Robert Cary Long, Sr. to erect a museum building at a cost of \$5,000. Having no precedents, Long built a handsome building that from its front elevation resembled a large English neoclassical townhouse. The layout from the front hall reinforced that conclusion, but above was a long gallery that could serve as a lecture hall and music room, with side rooms for exhibitions. To the rear was an addition with a large exhibition space on the ground floor and a skylit gallery on the second. A third floor in the main block provided space for painting studios and an art school, with attic storage above.

The building was an admirable example of functional architecture, but it cost \$14,000, instead of the original estimate of \$5,000. It is



The Peale Museum Building. Detail from a "Plan of the City of Baltimore" by Thomas H. Poppleton; Baltimore, 1823. Courtesy of the Maryland Historical Society.

doubtful that Long would have provided a building nearly three times as expensive as promised unless the nature of what he was told to build changed after he began. Regardless of why, the building required more financing than Rembrandt expected. Thus Rembrandt Peale became the first of many museum directors to exceed his building budget and in so doing create a millstone around his neck composed of creative financing and a big debt. He had no choice but to hope that the museum would be a runaway success, whose revenue would provide him not only an adequate income but the means to deal with the high overhead.

From Philadelphia, Charles Willson Peale watched with deep foreboding. He had never felt that

Rembrandt had the depth of scientific interest a museum required, and he was skeptical that his son, reared as an aesthete, had the appetite for the hard, mundane work inherent in a museum. The father who had felt that government support, or at least the provision of free gallery space, was a prerequisite for museum solvency, repeatedly advised the son to avoid debt. Since the senior Peale had more than a quarter century of experience in museum management by this time, and had created the museum model that Rembrandt intended to follow, it took a certain amount of hubris for Rembrandt to push on with his new project.

Nevertheless, the museum began with promise. Rembrandt's mastodon skeleton was installed in one

of the second floor side rooms. On the first floor were the natural history specimens, relics, curios, and Native American objects. Rembrandt began the line of museum curators who found that sex sells — he brought out the nudes. A life scale wax statue in natural hues called "The Grecian Beauty" and a painting called "The Dream of Love" were displayed in a first floor side gallery — with specific times set aside for ladies-only viewing, and a 25-cent special exhibit surcharge, showing how old that concept is.

But the success and novelty of the museum bred imitators unburdened by excessive overhead. At the corner of Howard and Lexington Streets a competitor was soon exhibiting paintings of "naked beauties, large as life, from Paris," without a surcharge. Another museum was advertised at the Fountain Hotel. In 1816 Rembrandt enlisted his father's help in setting up a gas works to light the museum. Thanks to the bright novelty of gas illumination, along with such crowd pleasers as the profiles cut by the physiognotrace, the museum posted its best yearly income—nearly \$7,200.

But his father's prediction about Rembrandt's interest in museum work proved accurate. Rembrandt was a painter, and the constant demands of running a public entertainment were not to his taste. He painted more, and neglected the museum. Income dropped during the next two years, and the Panic of 1819 severely depressed Baltimore's once vibrant economy. Rembrandt, in the meantime, had painted a giant allegorical painting,

"The Court of Death," twenty-four feet long and thirteen feet high. It was huge. It was Christian. It was moral. It was dramatic. This was the traveling blockbuster exhibition that the mastodon skeleton had failed to be, and it was a lot easier to move and exhibit. Peale hired a caretaker for the museum and hit the road, bringing in \$9,000 in little more than a year without the crushing overhead of the museum.

Meanwhile, in Philadelphia, the museum under Rubens' management was not prospering either. Rubens was not happy with his income, nor did he and his father agree about the direction of the museum. In 1822, at age eighty-one, Charles Willson Peale came out of retirement and took over his museum again. Rubens accepted Rembrandt's offer to become "conductor" of the Baltimore museum. Failure in Philadelphia was not a predictor of success in Baltimore, but Rubens had the interest and the energy that Rembrandt lacked. He began annual art shows, with sales of works from the show yielding a commission. He hired a band to play concerts, added live animal exhibits, and in 1824 brought in what would prove to be another staple of future museum programming, an Egyptian exhibition featuring a mummy. It generated almost \$2,000 in six weeks.

However, Rubens' energy did not reverse the fact that the museum was becoming a sort of circus — an attraction competing with an ever-changing group of similar attractions. In 1824, convinced that he could never make an adequate income in Baltimore, Rubens

PEALE'S Baltimore Museum,

AND

GALLERY OF THE FINE ARTS,

HOLLIDAY ST. NEAR THE THEATRE.



This institution contains a valuable collection of Natural History, viz. Quadrupeds, Birds, Fishes, Turtles, Lizards, Snakes, Insects, Shells, Corals, Minerals, and the stupendous

Skeleton of the Mammoth,

Which was dug out of a morass, in Orange County, State of New York: Indian Curiosities, Implements of War, Agriculture, and Dresses of various Nations, besides a large collection of miscellaneous articles.—Also, a valuable

GALLERY OF PAINTINGS,

Busts, Medallions, Coins, Medals, &c. &c.

The Museum is always open to visitors from sunrise to 10 o'clock at night;—it is brilliantly illuminated every evening with Gas Lights, and in the course of the evening, a rich display of Philosophical Experiments are exhibited in the Lecture Room, in some one of the following branches, viz. Chemistry, Pneumatics, Electricity, Galvanism, Magnetism, Chinese Shades, Transparencies; and the Magic Lantern, which has attached to it a complete set of Astronomical Slides

Medical Electricity is judiciously administered. Profiles cut and framed as usual.

Subjects of Natural History put up in the best manner for exportation.

Admittance, at all times, 25 cents, children half price.

decided to establish a museum in New York. He hired a local assistant and thereafter was an absentee manager of the Baltimore enterprise. The museum staggered on, resorting to any attraction, no matter how tawdry, to generate the income to meet expenses and service the debt. A one-man band, something called "philosophical fireworks," Onondaga Indian dancers, demonstrations of dexterity by an armless woman, puppet shows, and performing dogs all became part of the mix. In 1829, it was over. Rubens turned over the building to creditors who speedily sold it for use as the city hall.

In Rubens' and Rembrandt's defense, they were victims of the museum equivalent of Gresham's Law that bad money drives good out of circulation. If Rubens' and Rembrandt's concept of a museum was a transition from Charles Willson Peale's, the next transition was to P. T. Barnum's. As for-profit entities, museums in their time had to compete with too many hucksters of hype offering performing midgets, Fiji mermaids, and other sideshow fare. Inevitably, Rubens' New York museum failed in 1837, and the original Philadelphia museum in 1845.

Some Peale specimens were purchased by P. T. Barnum for his museum in New York, which later burned. Rubens ended his career as a government clerk, Rembrandt as a producer of endless copies of a schmaltzy portrait of George Washington he developed after painting "The Court of Death." P. T. Barnum made a fortune as a circus impresario and employed a descendent of the mastodon, an

elephant named Jumbo. Like "mammoth," "Jumbo" became an enduring adjective for something of large size.

The Peale Museum, after serving as the Baltimore City Hall and the first African-American primary school, served a variety of city functions until worn out. Rescued from demolition and restored, it became a museum again in 1931, devoted to the history of Baltimore and funded by the City. Formally chartered as the Municipal Museum of Baltimore, it was universally known as "The Peale Museum." For more than sixty-five years the Peale operated as an appendix of city government, acquiring collections and doing exhibitions on a shoestring. It occasionally acquired satellite museum properties, but never had the size, location, social pizzazz, or funding to grow to acquire more than a small and idiosyncratic audience interested in city history.

In the 1980s an effort was made to build the critical mass necessary to achieve success. The Peale was restored again, and the Municipal Museum became the Baltimore City

Life Museums, and a new, bigger, more accessible exhibition space was planned around the museum's Carroll Mansion property on Lombard Street. The Peale itself hosted an exhibition about the early days of American museums. The exhibition center opened with a colorful exhibition devoted to Baltimore history. But money had been borrowed to complete it, and there was no marketing money to lure the tourists from the Inner Harbor or to compete with an ever-increasing number of attractions. The City of Baltimore had other uses for money subsidizing the museum devoted to city history. Despite respectable initial attendance, the debt was too large. For the second time, the Peale faded away. The collections were acquired by the Maryland Historical Society in return for settlement of the debt. The handsome building on Holliday Street once again hosts city functionaries. Charles Willson, Rembrandt and Rubens Peale would certainly have understood.



Barry Dressel was Deputy Director and Chief Curator of the Peale Museum/Baltimore City Life Museums for nine years. A native of Prince George's County, he has directed museums in Michigan, Massachusetts, and the West Indies. He currently manages the Walter P. Chrysler Museum in Auburn Hills, Michigan for DaimlerChrysler Corporation.

“A series of arduous and unwearied labors”: The Maryland Historical Society and Its Founders

By Kevin B. Sheets

The Maryland Historical Society began with a hammer. Brantz Mayer, one of the society's founders, donated to its cabinet a hammer carved from the keel of James Cook's ship, *Endeavour*, which he sailed around the world in 1768–71. Another founder, Severn Teackle Wallis, gave the society a Massachusetts pine tree shilling dating to 1652.

While neither gift linked to Maryland's past, they both reflect the diverse assortment of curiosities the society's founders sought for display. An early appeal written by Mayer, Wallis, and Frederick W. Brune, Jr., asked Marylanders to donate any items of historic interest to the society's collection: original letters and books; legislative acts and records; public orations and sermons; autographs; coins; narratives of Indian wars and exploits; antiquities of the North American tribes; genealogies; general statistics on births, deaths, and the weather; specimens of natural history; memoirs; and newspapers, magazines, and published pamphlets of Maryland. Their appeal had urgency behind it. No doubt they were familiar with the story of David Ridgely, the state librarian in the 1820s and 1830s, who lost the Maryland Council records for 1666 when they disintegrated in his hands. Such a story would have alarmed anyone with an interest in history. In 1840, four years before the society received its charter, Mayer told Joel Poinsett, a figure active in the affairs of the South Carolina Historical Society, that a number of gentlemen in Baltimore were interested in establishing an institution to “rescue the



John Pendelton Kennedy was a United States Congressman and Speaker of Maryland State House of Delegates as well as the author of several books. Courtesy of the Maryland Historical Society.

mouldering remains of our own state's early history from utter decay.”

After the society began, Mayer took a leading role in securing for its collection the uncatalogued but valuable state and private papers



Brantz Mayer (1809–1875) was one of the founders of the Maryland Historical Society. Courtesy of the Maryland Historical Society.

scattered about Maryland. In 1847 he wrote to fellow member John Pendleton Kennedy, then serving as Speaker of the House of Delegates, asking him to encourage legislators to act on their 1846 resolution transferring records of the proceedings of the colonial assembly to the society.

Mayer reminded Kennedy that the new Athenaeum building, into which the society was moving, contained a fireproof vault for documents. He also sent letters to Jared Sparks, the preeminent document collector and editor of *Americana*, asking him what papers he had relating to the Calverts, Maryland's founding family. His obsession extended to the personal

papers of Maryland "worthies." When he heard that the family of Otho Holland Williams intended to divide his papers among his descendants, Mayer shot off a letter to Williams' grandson. Williams had been a Revolutionary War officer who led Maryland Regulars in the 1780 southern campaign against the British. In later years, he served as a federal customs collector in the port of Baltimore. Mayer cautioned the grandson that the hero's papers ought to be "religiously preserved." He wrote, "Let me beg you not to divide them . . . it would be like cutting up a pretty woman among a lot of rivals — and giving her hand to one man and her hips to another." The society would be their safeguard. Kennedy com-

mended the work of his fellow society members in 1845 for salvaging the past. "This Society has come into existence just in time," he said, "to rescue some of the fragments of our youthful annals from irrevocable oblivion; too late to save the whole."

While rescuing the papers and objects of Maryland's history became an obsession among some members, it was not the only purpose of the society. For its founding members, the society served purposes similar to those provided by eighteenth-century philosophical and literary societies. Like the American Philosophical Society and the American Academy of Arts and Sciences, the Maryland Historical Society cultivated knowledge and provided a forum for members to display their learning. It took on the flavor of a gentleman's social club. John Sumner, a member who had left Baltimore for Harrison County, Virginia, remembered the monthly "soirées" the society sponsored. He seems to have liked his changed circumstances. "I dare say," he wrote to a friend still active in the affairs of the society, "you would wonder how out-door rambles and scrambles over steep hill-sides, muddy roads, and broad creeks, would agree with me after spending the day [in Baltimore] on velvet chairs and Brussels carpets. But it suits me very well."

Others cultivated an image of themselves as gentlemen: selfless, self-sacrificing, and sober. Writing to Alexander Vattermare, a Frenchman who visited Baltimore in 1839–40 to promote a system of cultural exchanges, Mayer said, "It is

humiliating to confess it but moneymaking and president-making are the two great occupations of all our people — publick and private. The great, solemn, noble, uses of government or of wealth, are, entirely unappreciated, so that even when power and money are both acquired, their possessors are still unaware of the real uses of their lives. Possession, not enjoyment, is the great aim, so that possession, at length, becomes enjoyment itself." Mayer certainly saw his participation in the historical society as a proper use of his talent.

While the society participated in a tradition of gentlemen's social clubs, it was unlike those eighteenth-century literary and philosophical societies in at least one significant way. Whereas those eighteenth-century organizations aspired "to cultivate every art and science, which may tend to advance the interest, honor, dignity, and happiness of a free, independent, and virtuous people," the Maryland Historical Society focused on the history of Maryland. This more specialized interest suggests that gentlemen of the nineteenth century began to recognize their limits. It was not always possible, or even desirable, to "cultivate every art and science." By narrowing their attention to history, they carved out an area in which they could credibly claim authority. Consequently, as historians of Maryland, they could come before the public and be seen as providing a valuable and useful service.

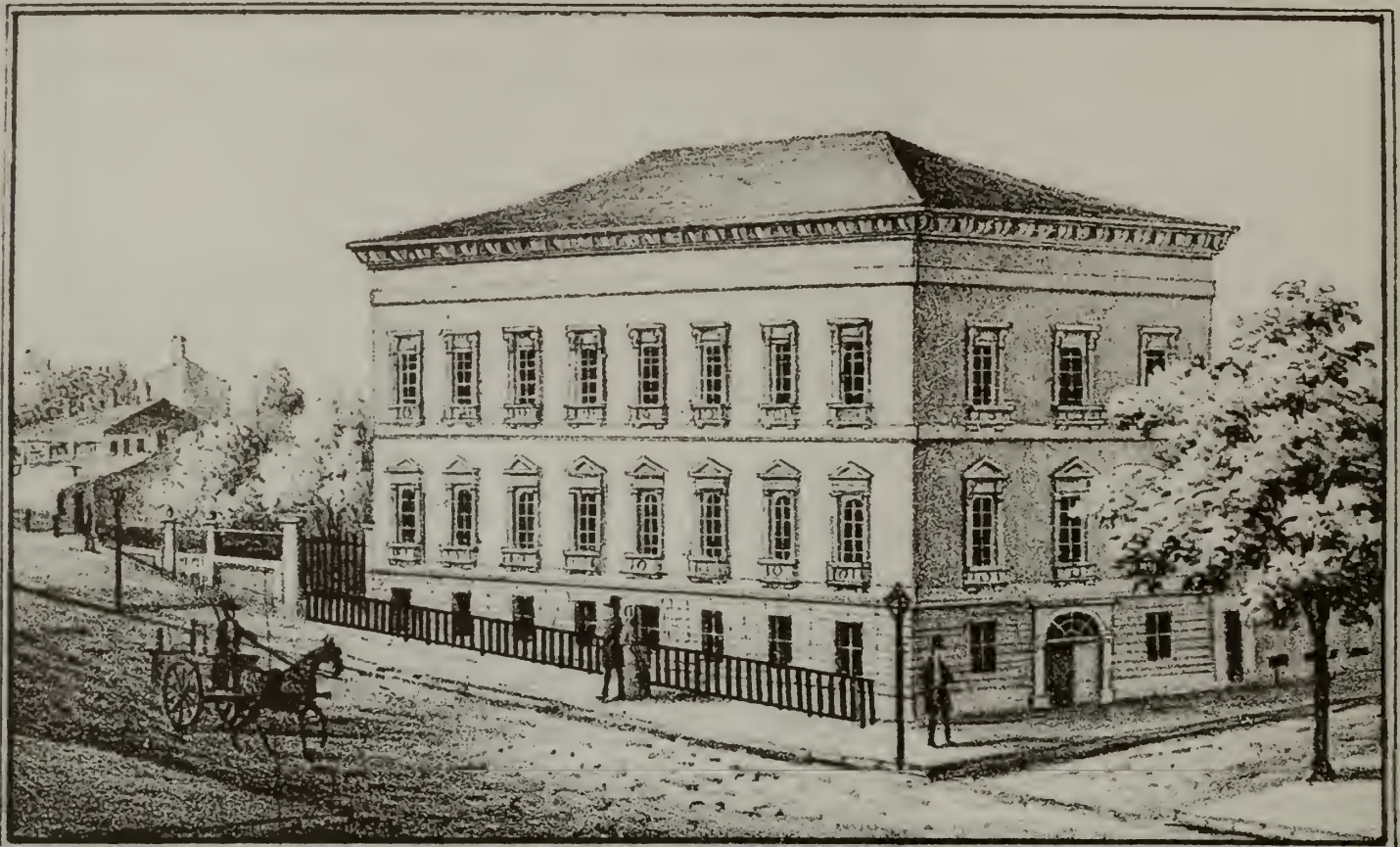
It was this desire to be useful that was the leitmotif of their lives. The twenty-two men who founded the Maryland Historical Society elude



Severn Teakle Wallis (1816–1894) was another of the founders of the Maryland Historical Society. Courtesy of the Maryland Historical Society.

easy characterization. While they all lived within the professional classes in Baltimore, they may best be seen as part of several interlocking circles of association. They would have seen each other at society meetings but also about town. Most members led public lives, meeting frequently in social and professional circles. They sat on the boards of benevolent organizations, hospitals, insane

asylums, and prisons. Five of the founders and early members served on the board of the Maryland Eye and Ear Institute. One member, George Dobbin, held positions as president, founder, trustee, and director of at least eight organizations in Baltimore, including the Library Company and the Peabody Institute, both of which shared members with the Historical Society.



ATHENÆUM.

The Athenaeum, which stood on the corner of St. Paul and Saratoga Streets, was the first home of the Maryland Historical Society. Courtesy of the Maryland Historical Society.

Many of the members promoted education in Baltimore. Besides the Maryland Institute, which John H. B. Latrobe and Fielding Lucas, Jr. founded in 1825, members sat on the commission of school board directors. Severn Teackle Wallis and John Pendleton Kennedy both served the University of Maryland as provost at various times. The Maryland Colonization Society received donations from a number of historical society members; Latrobe led the organization.

These Baltimore gentlemen participated widely in civic affairs, but what united them was their dedication to a culture of letters. These men — most of whom participated in numerous philanthropic, benevolent, and cultural societies in Baltimore — chose to make literature one of their public enterprises.

They settled on history as a subject in need of an association, a building, a library, and a program of activities. They believed that being a gentleman meant giving over one's life to public service. Those with an antiquarian bent naturally felt that their identity as public men called them to honor the past by preserving documentary records for the edification of subsequent generations.

Society members endeavored to promote civic pride and saw that the historical society undertook important work to that end. They also hoped, and many expected, the public would express its gratitude for their efforts at rescuing materials before they "flit into chaos and become dissipated into misty legend." Charles Mayer, brother of Brantz, described mem-

bers' task as "a pious stewardship." Members served as "the wardens of Maryland's historic lore and the Ministers of her fame," he said. "As such they may claim to be cherished by the people of Maryland." A spirit of noblesse oblige pervaded their thinking. The society accepted it as a duty to care for the historic record. "We fully understand and perform the obligation," wrote Kennedy, "which our position has cast upon us."

In countless public orations and addresses, members spoke of the rewards Maryland's virtuous past brought to the state. Charles Mayer, like his fellow society colleagues, was a Maryland booster and he pointed to the state's creditable history as cause to rank her "among the States who have by

People will not look forward to posterity, who never look backward to their ancestors.

— Edmund Burke

arduous toil and patient energy achieved their eminence. The honours of our State — her just merits — are to be shown in the virtues of her course — the fortitude and wisdom which have borne her through trials — and in her best care and culture of her Republic."

Similarly, her sons, especially those who fought to win independence, were deserving of praise. Society members frequently took pen to paper and wrote laudatory biographies of Revolutionary War heroes. Historian-sons of the Revolutionary generation perhaps worried that they were somehow failing the founding generation. The flood of books and essays about the founders was a response to the "psychic pressure" many of them felt. William F. Giles' address in 1866 typifies that impulse. The memory of Maryland's founding fathers, he argued, "we should treasure up; and we should ever feel that it is a duty we owe them, for what they did, to make their names and lives familiar as household words."

The founders of the society endeavored to be useful by cultivating a public role as stewards of Maryland's history. Cynics have suggested that these men were elites who acted from self-interested motives: to organize an institution that would perpetuate the memory of their families' contributions. But to view them this way is to miss their obvious desire to discharge a duty they felt their advantages in society imposed upon them. These men were gentlemen, a term that in the nineteenth century implied both culture and obligation. Their

founding of a historical society symbolized their pride of place. The dogged efforts to collect Maryland artifacts suggest their enterprise just as their frequent ventures as historians and biographers express a seriousness of purpose. Yet, they saw themselves as educators too. History, they believed, taught young men moral lessons. The past engendered respect and propriety in those who studied it and made them better judges of character. William Giles encouraged younger members to write up the history of Maryland worthies. "There is no surer way of re-kindling the fires of patriotism in our own bosoms," he told them, "than by the study of the lives and sacrifices of the great statesmen and heroes of the past generation." Robert Mills, the architect who designed Baltimore's Washington Monument, a stone's

throw from the society's current location, hoped that such efforts would "excite in the minds of ingenious youth an ambition to deserve by great achievements that fame, which is sanctioned by the purest virtue & can be obtained only by a series of arduous & unwearied labors." The founding members of the Maryland Historical Society no doubt hoped their own "arduous & unwearied labors" on behalf of Maryland history might credit them as good and useful sons.

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Edith Wharton and Henry Walters

by William R. Johnston

Edith Wharton's most enduring contributions to American literature include her "novels of manners" in which she explores the customs and manners of contemporary society. In *The Mother's Recompense*, written over a span of twenty-five years and published in 1925, she examines the moral dilemma faced by Kate Clephane, who returns to New York as a middle-aged woman to rejoin her daughter Anne, whom she had abandoned eighteen years earlier when she fled to Europe to escape an unhappy marriage. Soon after her arrival, Kate is distressed to learn that Anne has recently become enamored with Major Chris Lenno, one of her own former lovers. A subplot within the novel treats the marriage of convenience between Anne's cousin Lilla Gates, a brazen young woman who personifies the postwar generation so alien to the author, and Horace Maclew, a wealthy widower many years her senior, who represents more traditional social values. Although never speaking and appearing only once in person, Maclew remains a silent, secondary figure throughout much of the novel.

The fictional Maclew bears more than a coincidental resemblance to Henry Walters (1848–1931), the founder of the Walters Art Museum. Edith Wharton described her character as a "conscientious millionaire who collects works of art and relieves suffering" and who was reared by "equally conscientious parents, themselves wealthy and scrupulous, and sincerely anxious to transmit their scruples, with their millions, to their only son." Maclew maintained a large country estate near Baltimore and

assembled a library that was rumored to contain the finest Italian antiphonals — large manuscripts for a choir containing the sung portions of daily prayer services — in the world.

Like Maclew's parents, Henry Walters' father, William Thompson Walters (1819–1894), exemplified



Henry Walters, c. 1890. Courtesy of the Walters Art Museum.

social probity. The former Pennsylvanian had been drawn to Baltimore in 1840 by the city's burgeoning commerce. Marrying Ellen Harper, the daughter of a prosperous Philadelphia merchant, he fathered two children, Henry and Jennie (1848–1922). With an income from a wholesale liquor business, he moved his family in 1857 to a house in fashionable Mount Vernon Place on a height overlooking downtown. William

Walters now had both the means to collect art and the space to display it. In so doing, he was dutifully adhering to his mother's admonition: "The busy portions of a young man's life . . . are taken up full enough to keep him out of mischief or contamination. It is his leisure time and surplus money that must be provided for and a young man can employ his time and leisure in no better way than by devoting them to accumulating and appreciating the noble works of literature and of art." Walters proved to be a generous patron of contemporary artists both locally and in New York, frequently allowing them to select their subjects and name their fees.

An ardent supporter of states' rights, William Walters took his family to Paris during the Civil War. Accompanied by George A. Lucas, an expatriate Baltimorean who would remain a lifelong friend and art consultant, the Walters family made the rounds to museums and artists' studios. While visiting the International Exhibition held in London in 1862, William and Ellen toured the "Oriental Department," an experience that prompted William's lifelong interest in the arts of Japan and China. Tragically, on this excursion, Ellen Walters succumbed to pneumonia.

After the family's return to Baltimore in 1865, William Walters sent the children to boarding schools, Henry to Georgetown College and Jennie to the Academy of the Visitation, also in the Georgetown section of the District of Columbia. Summers were spent at St. Mary's, a country estate that, like Maclew's,

Folio 35 verso from the Baltimore Antiphonary (c.1380) showing the initial "N." Saint Peter is enthroned in the upper level and below an angel leads St Peter from prison. Courtesy of the Walters Art Museum.

was located on the outskirts of Baltimore, in Govans, then north of the city. There, William bred prize Percheron horses imported from Normandy and maintained several greenhouses for the cultivation of fruits and flowers. Meanwhile, the town house on Mount Vernon Place was gradually transformed into a museum for the display of his rapidly expanding art collections.

Turning to banking, William Walters was appointed a director of the Safe Deposit Company. Together with several other Baltimoreans, he invested in Carolina railroads devastated during the recent war, and over the next twenty-five years he oversaw the purchase of the southern lines that would gradually be merged as the Atlantic Coast Line Railroad.

William Walters approached the art market with earnestness and a commitment to didactic values that distinguished him from contemporary collectors. He often chose academic paintings and landscapes that through their supposedly edifying qualities and historical significance added weight to the collection. In this category fell Paul Delaroche's replica of his celebrated mural *The Hemicycle*, which adorns the Salle des Prix of the École des Beaux-Arts, the very heart of France's academic system for training artists. No less significant was Camille Corot's *Saint Sebastian Succored by Holy Women*, one of the artist's largest paintings, which he exhibited at the Paris Salon in 1853 and again at the Exposition Universelle of 1867. So highly did Corot regard this *machine* that he donated it to the state lottery held



in 1871 to raise funds for the orphans of the Franco-Prussian War. Sometimes accompanied by his son, William Walters attended the international expositions held in Paris (1867), Vienna (1873), Philadelphia (1876), and Paris (1878), acquiring additional holdings of Japanese and Chinese decorative arts.

A zealous proselytizer for the fine arts, Walters, starting in the mid-1870s, opened his house and collection to the public on Wednes-

days, Saturdays, and holidays every spring, charging a fifty-cent fee. The proceeds were donated to a local charity. In 1884, the year he added a picture gallery to his house, William donated to the city the bronze statues by his favorite French sculptor Antoine-Louis Barye that still stand in Mount Vernon Place. Wishing to share further with the public his enthusiasm for art, he issued a number of publications including catalogues of his collections as well as books devoted to such subjects as the



Henry Walters and Sarah Jones photographed by Laura Delano on the Adriatic Coast in 1903. Courtesy of the Walters Art Museum.

sculptor Barye and Percheron horses. At his death in 1894, he bequeathed the art collection and his proverbial “millions” to Henry. Jennie, who had been estranged from her father since her marriage to Warren Delano III, the scion of an established Hudson River Valley family, received the country estate and a trust fund.

If Horace Maclew appeared as a shadowy figure in *The Mother's Recompense*, so too did Henry Walters in life. An exceptionally private individual who shunned public attention, Henry only revealed his genial self to an intimate circle of friends and family. Unlike the widower Maclew, he led a bachelor's existence until the age of seventy-four.

While serving at the railroad's main office in Wilmington, North Carolina, he was stricken with typhoid and recovered in the house of the town's most socially prominent young couple, Pembroke and Sarah Jones. Lifelong bonds ensued, and when Henry and the railroad's offices were moved from Wilmington to New York in the early nineties, the Joneses followed. Until Pembroke's death in 1919, Henry remained a guest of the Joneses, initially at 13 West 51st Street and later at 5 East 61st Street. Two years later, with little ado, Henry and Sarah Jones married and embarked on the *Aquitania* for a European honeymoon.

Like Wharton's Maclew, Henry faithfully followed in his father's footsteps in both finance and in collecting. Succeeding his father, William, as president of the Atlantic Coast Line Company, in 1902, Henry Walters oversaw the railroad's absorption of the Plant System comprising railroads, ships, and real estate holdings in Florida. Later that year, after he was appointed chairman of the line's holding company, he participated in the arduous negotiations that led to the purchase of the Louisville and Nashville Railroad serving the Midwest. These were halcyon days for the railroads, which would increasingly face competition from the emerging trucking industry.

With a Jesuit education at Georgetown College and graduate training at Harvard's Lawrence Scientific School, Henry was inevitably more worldly and sophisticated than the self-taught William. That his ambitions as an art collector far exceeded his father's

William and Henry Walters in a carriage drawn by the Percheron brood-mares Pride and Sue, 1878. Courtesy of the Walters Art Museum.

became apparent in 1900 when he bought Raphael's *Madonna della Candelabra*, the first of the master's madonnas to come to America. In the autumn, it was announced in the *Baltimore Sun* that he had acquired three properties on Washington Place as a site for a future gallery. Although never stated, he seems to have intended from the outset to create an art museum for the benefit of the public.

Two years later, in 1902, Henry made one of the most remarkable purchases in the annals of American collecting — he paid five million French francs, or about one million dollars, for the Don Marcello Massarenti collection, housed in Rome in the palazzo Accoramboni. During the second half of the nineteenth century, Massarenti, a priest assigned to the Vatican, assiduously sought out Renaissance and Baroque paintings and Roman and Etruscan antiquities. The transaction represented a bold decision on Henry's part. The priest's holdings, which were known to be fraught with problems of authenticity and overly ambitious attributions, had been on the art market for several years. Joseph Duveen who had previously seen the pictures, declared them to be *ghadish* (Hebrew for new, but implying imitative) and unworthy of the House of Duveen. However, Henry's judgment has since been vindicated and the collection, though lacking the Titians and Raphaels originally listed, has been found to excel in many fields, especially in early gold-ground paintings by less well-known or anonymous artists. Likewise, seven marble sarcophagi discovered in a burial chamber under the via



Salara in 1880 are ranked among the major holdings of Roman sculpture in the United States.

Henry Walters was fully aware of the limitations of the Massarenti holdings, and in 1909 he began to consult with Bernhard Berenson, the renowned specialist of early Italian paintings. When Walters appeared in Florence that summer, the Berensons were captivated by the "jolly, good-natured, shrewd old bachelor of 61." Walters and Berenson reached an agreement the following year whereby the latter would be provided with \$75,000 a year to select additional paintings to enhance the collection. Until the end of World War I, their relations remained particularly cordial. In 1912, Bernhard and Mary Berenson were invited to the marriage of Sarah Jones's daughter, also named Sarah, to the architect John Russell Pope, and, in the winter of 1913/14, the Berensons were Walters' guests in Baltimore for a week.

Seeking to avoid the conflicts that had arisen between J. Pierpont Morgan and his architect Charles F. McKim during the construction of

the Morgan Library, Henry Walters chose a fledgling architect who would be amenable to his wishes for the design of his art gallery. As he explained to William Adams Delano, freshly graduated from the Ecole des Beaux-Arts, "I am going to give you boys a chance, provided you do what I tell you." Delano based the interior of the structure on the courtyard and divided staircase of Bartolomeo Bianchi's early seventeenth-century Collegio dei Gesuiti in Genoa, and for the exterior he drew on Félix Duban's Hôtel Pourtalès, which had once housed one of the greatest private art collections in Paris. The bust of William Walters in a cartouche above the entrance suggests that Henry intended his gallery to serve as a memorial to his father.

Henry Walters now adopted a routine to which he would adhere for the rest of his career. Returning to Paris every spring, he visited his father's old friend and adviser, George A. Lucas, until the latter's death in 1908. He would then make his rounds to selected dealers whom he had grown to trust. Dikran



William T. Walters' picture gallery (1884). Visible on the central axis of the gallery are *The Approach of the Storm* by Emile Van Marcke (French: 1827-1890) hanging over *The Hemicycle* by Paul Delaroche (French: 1797-1856). In the middle of the gallery *The Catskills* by Asher B. Durand (American: 1796-1856) is suspended over *The Edict of Charles V* by Baron Hendrik Jan Leys (Belgian: 1815-1869). The cases contain Japanese lacquers. Courtesy of the Walters Art Museum.

Kelekian, an Armenian whose shop was on the Place Vendôme, would remain Walters' principal source for ancient Egyptian and Near Eastern artifacts, and later Islamic art. For Renaissance through eighteenth-century works, he turned to Jacques Seligmann, who dealt from the Palais Sagan on the rue Saint Dominique in Paris as well as from branches in London and Paris. On occasional trips to London, he also patronized George Harding, a specialist in medieval and other decorative arts located on St. James's Square.

Illuminated manuscripts and early printed books were of special interest to Walters. Like Wharton's Maclew, he was a member of the Grolier Club, the prestigious bibliophiles' association in New York. He relied on Léon Gruel on the rue St. Honoré for most of his manuscripts, and for printed books he turned to Léo Olschki in Florence. Whereas Maclew's library was said

to contain "the finest Italian antiphonals in the world," Walters assembled a collection that is still ranked among the finest in the country, and although it especially excels in French Books of Hours, it included a remarkable Italian antiphonal. Now known as the "Baltimore Antiphony," the manuscript contains miniatures by Cenni di Francesco di Ser Cenni, an artist who was active in Florence in the late fourteenth and early fifteenth centuries working in a manner that recalled murals of Andrea di Cione.

Walters' purchases were shipped either directly to Baltimore or were sent to New York to be examined. In the Jones' residences a library was set aside for their guest's rare books. Increasingly in his later years, he tended to retain some of his choicest acquisitions in New York. In this category fell the "Rubens Vase," a large, late antique

agate vase named after one of its most eminent former owners, as well as a superb selection of eighteenth-century French furnishings. Although Wharton posited Maclew's library with its glass and iron doors in Baltimore, she may actually have been recalling Walters' New York library rather than the Baltimore gallery with its twelve-foot-high bronze portals.

Just like Maclew, who was committed to relieving suffering, Henry Walters contributed to numerous philanthropic causes in health, education, and culture. He likened the appalling sanitary conditions in the houses of the working classes in downtown Baltimore at the turn of the century to those he had encountered in Egypt and agreed to fund public baths bearing the family name. Likewise, for many years he paid the salary of Leipzig-trained anatomical artist Max Brödel, the medical illustrator for such eminent physicians as William H. Welch, William Osler, Howard A. Kelly, and Thomas Cullen, then teaching at the Johns Hopkins School of Medicine. Eventually, he endowed the school's Department of Art as Applied to Medicine.

Usually, Walters stipulated that his acts of philanthropy should remain anonymous. When Henry donated funds for the construction of a preparatory school for his Georgetown alma mater at Garrett Park in Montgomery County, Maryland, he insisted that his donation be listed as "Gift of the Class of 1869," his graduating year.

Abroad, Henry Walters championed the American Academy in Rome. In 1901 he co-signed with J. Pierpont Morgan an appeal addressed to the

Edith Wharton and Bernhard Berenson at Ste-Claire Château, France, after 1920. Courtesy of the Yale Collection of American Literature, Beinecke Rare Book and Manuscript Library.

public calling for the establishment of such an institution that would “prove of incalculable value in building up the national standards of taste.” Walters became the first of ten patrons to subscribe \$100,000 for an endowment, but when Morgan reluctantly agreed to match it, he urged that the latter’s name should head the list. It was an astute decision on Henry’s part because Morgan subsequently assumed fiscal responsibility for the Academy’s move to its present quarters in the Villa Aurelia on the Janiculum.

Although he probably would have preferred to confine his social activities to a close circle of friends and relatives and to his numerous clubs, Henry Walters could not have avoided the numerous engagements of his hosts, the Joneses. Diligently adhering to social gadfly Henry Lehr’s advice that New Yorkers could be won over by being fed well, Sarah Jones soon became renowned for the lavishness of her entertaining both in New York and at “Sherwood,” her cottage in Newport, Rhode Island.

Whether Edith Wharton, who resided in France after 1907, and Henry Walters were personally acquainted remains open to speculation. Both were keen francophiles and shared interests in art and yachting. During World War I, Edith toured and wrote articles supporting military hospitals at the front on behalf of the French Red Cross, whereas Henry Walters supported a French military hospital at Passy, outside Paris. Afterwards, they would both be awarded the rank of *chevalier* of the Légion d’honneur.



An irrefutable, albeit indirect link between the author and the collector was provided by Bernhard and Mary Berenson. In 1909, the same year that Walters might first have contacted the art historian to upgrade his Italian holdings, Wharton entered into a warm friendship with Berenson and his wife. They exchanged visits to each other’s houses, in France and in Florence respectively, corresponded with each other, and, in 1913, toured Germany together. Her longstanding high regard for Berenson was borne out in 1933, the year she dedicated *Human Nature*, a collection of short stories, to her friend.

In announcing Henry Walters’ appointment to the board of directors of the United States Steel Corporation in 1910, the *Wall Street*

Journal observed that the Baltimorean had “succeeded so completely in effacing his personality and his acts, that he is not even a mystery. He is unknown.” Why Edith Wharton should have chosen someone as elusive as Henry Walters as the basis for her character Maclew remains unanswered, and whether they actually ever met in person is undocumented. In delineating Maclew, she created a composite figure that seemed to embrace Henry Walters, the energetic, middle-aged businessman whom she might have encountered in New York in the early 1900s, as well as the reticent collector whom she knew second hand through their shared friendships with the Berensons.



William R. Johnston, a native of Toronto, Canada, joined the staff of the Walters Art Museum thirty-five years ago. He currently serves as the associate director and curator of eighteenth- and nineteenth-century art. In 1999, the Johns Hopkins University Press published his history of the museum and its founders, *William and Henry Walters, The Reticent Collectors*.

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Humanities in Maryland

Maryland History Day

Secondary school students all over the state are busily working on their Maryland History Day projects. This year's theme is "Revolution, Reaction, Reform in History," which has given students a lot to think about. While the school, district, and state contests are held in the late winter and spring, many months of research and preparation work often go into each project.

Students, working individually or in groups, research historical topics of their choice and create projects that reflect their findings and their ideas. Project presentations can be in a wide variety of formats: traditional research papers, museum-type exhibits, dramatic performances, or multimedia documentaries.

More information about Maryland History Day can be found on the website www.MarylandHistoryDay.org. Teachers or parents who are interested in having their students or children participate in this innovative and stimulating program can contact Judy Dobbs at 410-771-0652 or jdobbs@mdhc.org.

Money Available

Nonprofit organizations and community groups are eligible to apply for grants from the Maryland Humanities Council to support public humanities programs. Council staff members can help you with planning your programs and preparing your grant application. A copy of our grant guidelines can be found on the Council's website located at <http://www.mdhc.org>.

The Council awards two types of grants: minigrants (\$1,200 or less) and regular grants (\$1,201 to \$10,000). Minigrants must be submitted at least six weeks before your project begins; there are no set deadlines for minigrants. Regular grants must be submitted by the following deadlines for consideration:

First Draft	Final Draft	Decision Date
November 2, 2001	December 14, 2001	January 19, 2002
June 28, 2002	August 16, 2002	September 14, 2002
November 1, 2002	December 13, 2002	January 18, 2003

Family Matters Concludes Another Successful Season!

Family Matters, the Maryland Humanities Council's free, innovative reading/discussion program for at-risk youths and their adult family partners, completed another successful season at the end of October. This fall, programs were held at three locations: the Village Learning Place in the Charles Village area of Baltimore; the St. Veronica's After School Program at the Cherry Hill Branch of the Enoch Pratt Free Library in Baltimore; and the Planning Action Committee of Anne Arundel County at the Boys and Girls Club in Annapolis.

The six-week program brings families together once a week to read and talk about books. Each week, the family received a set of books to keep, and, at the following session, they came together to talk about the readings and shared a light supper. The program encouraged families to learn together and communicate about issues that affect their daily lives.

The Maryland Humanities Council extends its thanks to the many people who made this season's *Family Matters* programs a success: Deneice Fisher of the Planning Action Committee of Anne Arundel County; Erin Coleman and Barbara Ballard of the St. Veronica's After School Program; and Jennifer Feit and Chris Plummer of the Village Learning Center.

For more information about *Family Matters*, contact Belva Scott at bscott@mdhc.org or 410-771-0654.



Suggested Readings

The following books were used this fall in our *Family Matters* program. Your family might enjoy reading and sharing them as well.

Abuela by Arthur Doros

Clean Your Room, Harvey Moon by Pat Cummings

Granddaddy's Street Songs by Monalisa DeGross

Laugh-eteria by Douglas Forian

Ma Dear's Aprons by Pat McKissack

New Cat by Yangsook Choi

Night Golf by William Miller

Officer Buckle and Gloria by Peggy Rathman

Rough-Face Girl by Rafe Martin

Sebastian by Jeanette Winter

Too Many Tamales by Gary Soto



Free Speakers!

The Maryland Humanities Council is pleased to present its sixth series of *Speakers Bureau* programs for the 2001–2002 season. These 30 speakers, who are outstanding Maryland humanities scholars, are available for free for presentations to civic and community groups throughout the state of Maryland. The Council pays for the scholar's honorarium and travel expenses — all the sponsoring organization needs to do is provide a space open to the public and an audience.

We've added nine new topics this year:

United States Colored Troops of Maryland

Explains how six black regiments in Maryland were formed following the Emancipation Proclamation in January 1863 and how those regiments participated in the Civil War.

Why Are Chaucer and Shakespeare So Hard?: Changes in Literature, Language, and Culture from the Middle Ages to the Present

Reviews major cultural and intellectual changes that have taken place in the last thousand years of Western Civilization and how those changes have influenced the way we communicate, particularly in literature.

Getting Started With Genealogy in Maryland

Discusses essential techniques, discusses types of family history records, and identifies useful research facilities to help the beginner research a family history project.

Islam: Religion and Culture

Introduces Islam with historical placement of the Qu'ran (accepted by Muslims to be the Message of God conveyed to his Messenger, the Prophet Muhammad) and presents historical, cultural, and religious issues.

Off With Her Head: The Six Wives of Henry VIII

Introduces the six wives of King Henry VIII — the two he beheaded, the one he divorced, the two who died, and the one who survived him.

The Politics of Human Nature: How Views of Human Nature Influence Political Beliefs

Explores how an individual's public policy preferences are often linked to his or her core beliefs regarding human nature.

Immigration Here and There, Then and Now

Traces the high points of American immigration history and discusses how Americans felt about the newcomers and how attitudes have changed over time.

Clara Barton — Red Cross Angel

Portrays, through a living history presentation, the life of Clara Barton, the Civil War heroine who risked her life to save others.

The Ancient Olympic Games

Provides an overview of the ancient Olympics, including the view of athletics as a profession, the exclusiveness of the participants, the absence of women from the Games, and the religious nature of the Games.

And, many of the topics from last year are available again this year!

You can download a Speakers Bureau catalogue from our website — www.mdhc.org — or request a printed copy by calling Belva Scott at 410-771-0654. The catalogue has complete information on arranging for a speaker.

Calendar of Humanities Events

The following programs are receiving funding from the Maryland Humanities Council. Council grants and programs are made possible through major support from the National Endowment for the Humanities, Maryland's Division of Historical and Cultural Programs, corporations, foundations, and individuals. As times and dates are subject to change, please contact the project director to confirm these details before attending the event.

Also, remember to check our website — www.mdhc.org — for events added after publication and for up-to-date calendar information!

Exhibits

Through
November 25

Heritage Treasures of Maryland's Eastern Shore: A Public Lecture and Exhibition Series

An exhibit of photographs examines the daily lives of the people of the Eastern Shore and the traditions that are slowly fading away — from oyster tonging to strawberry farming to muskrat trapping.

Location: Ward Museum of Wildfowl Art,
Salisbury

Contact: Barbara Gehrm, 410-742-4988,
ext. 116

Sponsor: Ward Museum of Wildfowl Art

Through
November
9am to 9pm

Planned Play: Childhood in Utopia

An interpretive exhibit explores the life of children during the Depression and World War II years in the model planned community of Greenbelt, Maryland. Programming includes special workshops for children, a lecture on the Greenbelt Center Elementary School from 1937 to 1943, and a movie series of films from the 1930s and 1940s with discussions led by a scholar.

Location: Greenbelt Community Center,
Greenbelt

Contact: Katie Scott-Childress, 301-507-
6582

Sponsor: Friends of the Greenbelt
Museum

Through
December 1

Local Legacies — Maryland

An exhibit showcases projects about Maryland's cultural and historical heritage. This is Maryland's component of a program by the United States Congress and the Library of Congress to document the diverse cultural and historical heritage of our nation.

Location: The Community Center,
Benjamin Banneker Museum,
Oella

Contact: Steven Lee, 410-887-1081

Sponsor: Friends of Banneker Historical
Park

Programs

Through 2004

**Once the Metropolis of Maryland:
The History and Archaeology of
Maryland's First Capital**

An introductory exhibit traces the founding of the colony in 1634; its growth to a thriving "metropolis"; and the eventual demise of St. Mary's City as Maryland's first capital when the government moved to Annapolis in 1695.

Location: Historic St. Mary's City
Museum, St. Mary's City

Contact: *Silas Hurrey, 410-586-3375*

Sponsor: Historic St. Mary's City
Foundation

Opens
January 2002

**History of Pickersgill 1802 – Present:
Two Hundred Years of Caring**

A publication, four exhibits, and two lectures on the history of the Pickersgill Retirement Community celebrate the two hundredth anniversary of Maryland's oldest and the country's second oldest retirement community. The presentations include photographs, documents, and artifacts not previously available to the public.

Location: Pickersgill Gallery, Towson

Contact: *Donna Reid, 410-842-0421*

Sponsor: Pickersgill Retirement
Community

Oral Histories Project

A series of videotaped oral history interviews with ten elderly citizens in Calvert County explores economic, political, and cultural changes in Southern Maryland. A team of teachers edits the videos and distributes them to schools for use in social studies instruction in the third, fourth, and fifth grades.

November 2001– Location: Various Locations in Calvert
April 2002 County

Contact: *Berta Airey, 410-535-7250*

Sponsor: Calvert County Public Schools

November 7
7:30 pm

**Docent Training and Public Seminar
Series (Continuing Education)**

A series of seminars and lectures on local history, historic preservation, architectural history, and archaeology train docents to research and interpret information about area historic resources.

Location: "Preservation and the World
Community" lecture at Grand
Courtroom of the Courthouse,
Rockville

Contact: *Carolyn Cohen, 301-762-0096*

Sponsor: Peerless Rockville Historic
Preservation

Books and Ideas Series

A series of public lectures highlights the work of well-known historians, critics, poets, and novelists. Speakers include historians Ira Berlin and Larry Moffi; poets E. Ethelbert Miller and Myra Sklarew; art critic Percy North; and novelist Marita Golden.

November 14
7:00 pm

Location: "Poetry, Memory, and Curiosity: The 'I don't know' Factor" lecture and master class given by Myra Sklarew at the bookstore, Montgomery College, Rockville Campus

February 13
7:00 pm

Location: "Crossing the Line: Black Major Leaguers" lecture and master class given by Larry Moffi at the High Tech Building, Montgomery College, Germantown Campus.

Contact: Judith Weinberg Gaines,
301-251-7452

Sponsor: Montgomery College,
Rockville Campus/Paul Peck
Humanities Institute

Perfect Victims, Perfect Patriots: Images from the New Deal and World War II

An interpretive exhibit, two lectures, and a documentary photography workshop focus on photos created by the Farm Security Administration and Office of War Information during the Depression and World War II. The images illustrate New Deal social welfare programs, including creation of the Greenbelt towns, and explore the propagandistic nature of these images through the themes of housing, children, and African Americans.

November 15

Location: "Race and Realism in E.S.A. Photography" lecture by Dr. James Curtis, Greenbelt Municipal Building, Greenbelt

November 16,
2001 to
April 2003

Location: Exhibit at Greenbelt Community Center, Greenbelt

February 2002

Location: Lecture by Dr. Nicholas Natanson discusses New Deal African American photographers and their depiction of African Americans during the Depression, Greenbelt Municipal Building, Greenbelt

Contact: Katie Scott-Childress and Jill
Parsons-St. John, 301-507-6582

Sponsor: Friends of the Greenbelt
Museum



Henry Walters art gallery, 1902. In front of the entrance stands Laurent Marqueste's statue of Baltimore lawyer Severn Teackle Wallis that was moved to the east branch of Mount Vernon Place in c.1921.

November 23, 24 **Preconcert Lectures**
December 21, 22

January 11, 12 A series of lectures preceding twelve
February 8, 9 performances by the National Chamber
7:00 pm Orchestra examine the social and
historical influences on composers and
analyze the structure of their music.
Bryan J. Nies — conductor, lecturer, and
scholar — presents the lectures and
illustrates them with recordings and
piano selections.

Location: F. Scott Fitzgerald Theatre,
Rockville

Contact: *Piotr Gajewski, 301-762-8580*

Sponsor: National Chamber Orchestra
Society

December 2001 **Lovelace and Babbage**

A documentary film explores the
fascinating story of how the work of
Lovelace and Babbage anticipated by one
hundred years key features of the hard-
ware and software of twentieth-century
computing. Although little known,
historians widely recognize Ada, Count-
ess Lovelace (daughter of the poet Byron)
as the world's first computer programmer
in the 1840s and Charles Babbage as the
inventor of early computer prototypes.

Location: Video delivery and release of
film for international televi-
sion, museums, and schools

Contact: *John Fuegi, 301-422-8176*

Sponsor: Flare Productions, Inc.

January to
May 2002

**The Chesapeake's Best Crab Cakes: A
Study in Geography, Social Studies,
and Economics**

A program of school and museum
activities teaches third graders in Talbot
County about the crab industry's
influence on the economy, communities,
and culture of the Bay area. The program
includes a teacher's guide and classroom
activity kits developed in consultation
with a folklorist.

Location: Chesapeake Bay Maritime
Museum, St. Michael's, and
Talbot County Schools

Contact: *Otto Loggers, 410-745-2916
ext. 134*

Sponsor: Chesapeake Bay Maritime
Museum

January to
May 2002

Triumph of the Heart

An interactive website designed for
students aged eight to twelve examines
the efforts of Danish people who aided
Denmark's Jews when threatened by
Hitler in 1943. The website is part of an
educational package that includes two
twenty-minute videos and a teacher's
guide.

Location: World Wide Web, with supple-
mentary materials available

Contact: *Camilla Kjaerulff, 202-363-7760*

Sponsor: Singing Wolf Documentaries

New on the Maryland Bookshelf



Orlo and Leini

by Rafael Alvarez

With his acclaimed literary style, Rafael Alvarez captures the sights, smells, character, and personalities of east Baltimore. This collection of short stories follows the title characters' secret love affair over the course of the twentieth century.

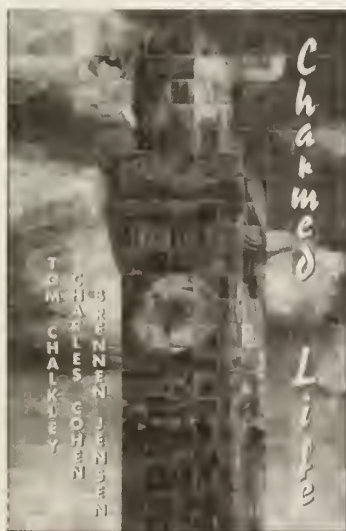
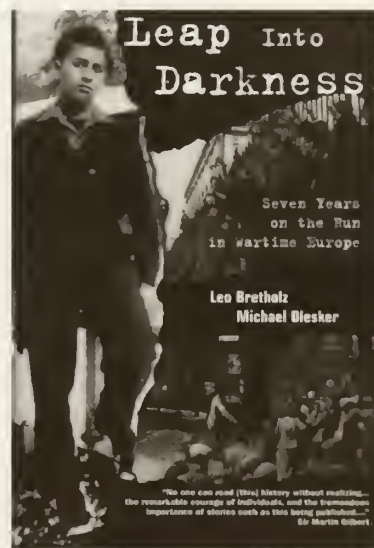
Rafael Alvarez is a life-long Baltimorean, author of The Fountain of Highlandtown and Hometown Boy, and recipient of the Maryland Center for the Book's Rising Star Award.

Leap Into Darkness: Seven Years on the Run in Wartime Europe

by Leo Bretholz and Michael Olesker

Leo Bretholz's engaging and riveting book is the account of his personal struggle for survival during World War II. He survived the Holocaust by a series of audacious escapes and close calls. Bretholz witnessed the *Anschluss* in his native Vienna; he escaped from a train bound for Auschwitz; and he aided the French resistance movement against the Nazis.

Leo Bretholz settled in Baltimore after World War II and has lectured extensively on his wartime experiences. Michael Olesker is a columnist for the Baltimore Sun and commentator on WJZ-TV.

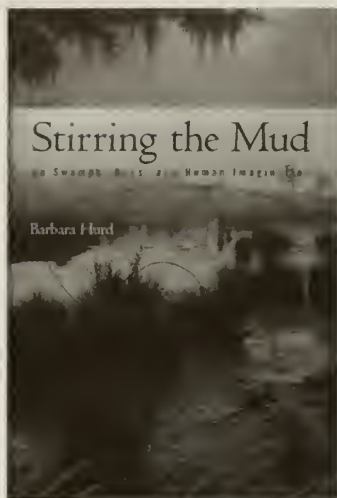


Charmed Life

by Tom Chalkley, Charles Cohen, and Brennen Jensen

This book gathers some of the best of the *Baltimore City Paper's* "Charmed Life" column. The column explores the lesser-known — and sometimes weird — side of Baltimore's history and culture. It explores and celebrates the people, places, and things that make Baltimore a unique American city.

Tom Chalkley is a freelance illustrator and cartoonist in Baltimore. Charles Cohen is a freelance journalist from Fells Point. Brennen Jensen is a staff writer on the City Paper.



Stirring the Mud: On Swamps, Bogs, and Human Imagination
by Barbara Hurd

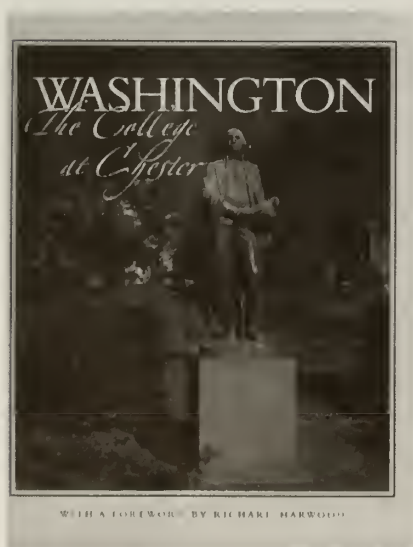
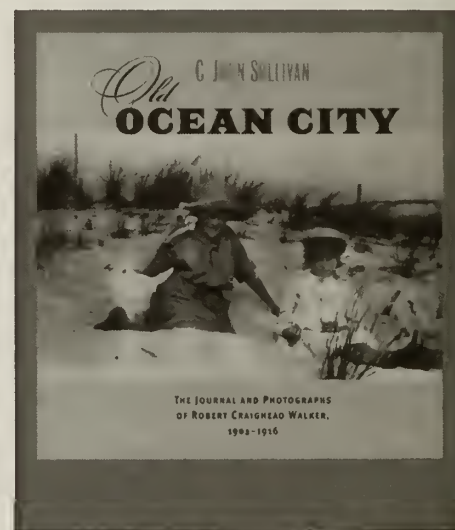
Barbara Hurd's interests in creative writing and the natural environment come together in this new book. She uses Maryland's Finzell and Cranesville Swamps as the staging grounds for forays into mythology, literature and eastern spirituality. Through Hurd's gift for prose, we experience the many aspects of the swamps and their relationships to our spiritual and imaginative soul.

Barbara Hurd is a Professor of English at Frostburg State University and was a finalist for the Annie Dillard Award for Nonfiction.

Old Ocean City: The Journal and Photographs of Robert Craighead Walker, 1904-1916
by C. John Sullivan

John Sullivan's richly illustrated book looks at life on the shore in the early twentieth century. Weaving the written journal of a young Robert Walker with an amazing collection of family photographs from the period, this work transports the reader to an Ocean City where boating, hunting, and riding are all family vacation activities.

John Sullivan is the Supervisor of Assessments for Harford County and the author of many articles on the Chesapeake region. He is a widely recognized expert on decoys, and has served as a consultant to many museums, including the Maryland Historical Society.



Washington: The College at Chester

Foreword by Richard Harwood; compiled by William L. Thompson; edited by Marcia C. Landskroener

Washington College is well-known as the only college that George Washington ever authorized to use his name. This richly-illustrated volume explores the history of the college — from its colonial beginnings as the Kent County Free School to the well-regarded liberal arts college it is today. Sections of the book deal with the ups and downs in the College's history and the people who helped shape the institution, as well as athletic and student life over the years.

Richard Harwood is a member of the Washington College Board of Visitors and Governors as well as an adjunct professor of journalism. He is the author of Lyndon: A Biography of L. B. Johnson and Tinian: A Story of a Battle. William L. Thompson is a writer, editor, and author of Bayside Impressions: Maryland's Eastern Shore and the Chesapeake Bay. Marcia C. Landskroener is Washington College's senior writer and managing editor of the Washington College Magazine.



"Perfectly Delightful": The Life and Gardens of Harvey Ladew
by Christopher Weeks

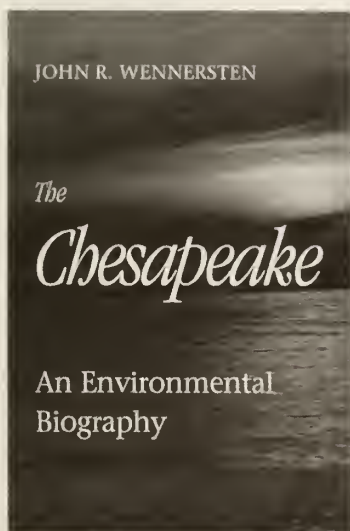
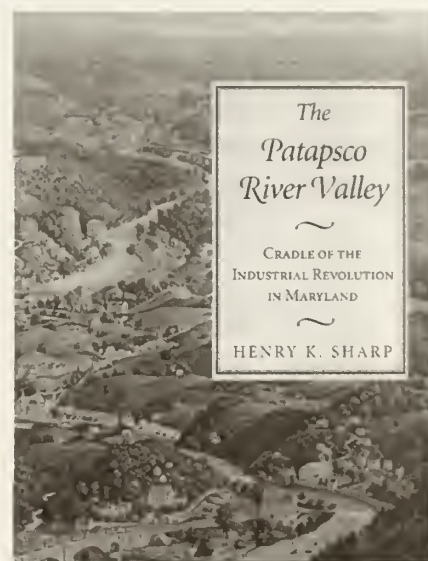
Harvey Ladew was a wealthy socialite, fox hunter, artist, and traveler, but is perhaps best remembered in Maryland for the creation of a noted topiary garden. In a readable, chatty account of Ladew's life, Christopher Weeks' well-illustrated volume captures a life and lifestyle from a bygone era. He recounts the glittery world Ladew inhabited while weaving in the story of the creation of Ladew's unique garden and his important role as an early environmentalist.

Christopher Weeks is an architectural historian who has written or edited a dozen books on architecture or gardening. He is a native of Harford County and is active in preserving its history and culture.

The Patapsco River Valley: Cradle of the Industrial Revolution in Maryland
by Henry K. Sharp

Until well after the Civil War, the Patapsco Valley was home to numerous foundries, iron mills, textile factories, and paper mills. Working with nineteenth-century diaries, land and tax records, newspapers, and journals, Henry Sharp provides a colorfully detailed account of Americans engaged in productive (and sometimes backbreaking) activities. In 1868, a massive flood on the Patapsco destroyed virtually all of the enterprise in the valley. That event is recounted in these pages as a sad coda to a glorious era of American enterprise that was vitally important to Maryland, the Mid-Atlantic region, and the new nation.

Henry K. Sharp is an architectural historian based at the University of Virginia in Charlottesville.



The Chesapeake: An Environmental Biography
by John R. Wennersten

Is the Chesapeake a beautiful expanse of blue water, America's most storied estuary, home to important maritime and recreational pursuits, and linked to clear-running rivers, or is it a brooding body of water, filled with toxins, lacking nutrients, and dying an inexorable death? After decades of efforts to "Save the Bay," with the bay still sick, this timely book reviews the whole environmental history of the bay, showing why and how the sickness has been cumulative from colonial times to the present.

John R. Wennersten is a long-time resident and student of the Chesapeake region whose previous books include The Oyster Wars of Chesapeake Bay and Maryland's Eastern Shore: A Journey in Time and Place.

NO MAN IS AN ISLAND, ENTIRE OF ITSELF; EVERY MAN IS A
PIECE OF THE CONTINENT, A PART OF THE MAIN. IF A CLOD BE
WASHED AWAY BY THE SEA, IT IS THE LESS, AS WELL AS IF A
PROMONTORY WERE, AS WELL AS IF A MANOR OF YOUR
FRIEND'S OR OF YOUR OWN WERE: ANY MAN'S DEATH DIMIN-
ISHES ME, BECAUSE I AM INVOLVED IN MANKIND . . .

—John Donne

In memory of the victims of September 11th

Maryland

HUMANITIES

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